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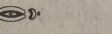

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HISTORY

OF THE

METHODIST CHURCH

WITHIN THE TERRITORIES EMBRACED IN THE
LATE CONFERENCE OF

EASTERN BRITISH AMERICA,

INCLUDING

NOVA SCOTIA, NEW BRUNSWICK, NEWFOUNDLAND,
PRINCE EDWARD ISLAND AND BERMUDA.

BY T. WATSON SMITH,
Of the Nova Scotia Conference.

VOL. II.

HALIFAX:
S. F. HUESTIS.
TORONTO: WILLIAM BRIGGS. MONTREAL: C. W. COATES.

Entered according to the Act of the Parliament of Canada, in the year one thousand eight hundred and ninety, by WILLIAM BRIGGS, Toronto, in the office of the Minister of Agriculture, at Ottawa.

PREFACE.

The present volume is not given to the public without feelings of gratitude. Again and again, during the preparation of the manuscript, the pen has been laid aside through the protests of a weary brain, and more than once with comparatively little prospect that it could be again taken up, except at serious risk. This statement on the part of the author is deemed necessary as an explanation to readers of the first volume, which was issued nearly thirteen years ago. Not a few of the purchasers of that volume, whose assurances of interest in its perusal, and of expectation of pleasure in the contents of its successor, have proved an inspiration to the author in periods of depression, have, meanwhile, passed on to the fellowship of the Church triumphant.

A not unkindly critic has spoken of the first volume as somewhat "fragmentary." Of the present volume the same remark might be made without great injustice. Any volume of Methodist history, which embraces a territory smaller than that of a continent, must inevitably consist of portions more or less detached. From the movements of a number of men, here to-day and gone to-morrow, their labor

spread over widely-separated sections of the country, and directed from variously situated centres, consecutive history can only be written at the cost of the exclusion of much important detail and interesting incident.

It was the original intention of the author to proceed no further with his history than to the period of the organization of the Eastern British American Conference, in 1855. To that purpose he has virtually adhered, as the closing chapter is a supplementary sketch rather than a detailed account of a period rich in the development of influences set at work during three preceding generations. History cannot be written with thorough safety when fire may yet smoulder beneath the ashes of some movement marked by a bright brief blaze; the canonization of living men is never prudent. The lapse of time only can throw light upon the motives of many actions, and the hidden causes of many apparently transparent actions. Forty years ago, George Bancroft, when asked how far he proposed to continue his History of the United States, replied: "If I were an artist, painting a picture of this ocean, my work would stop at the horizon, I can see no farther. My history will end with the adoption of the constitution. All beyond that is experiment." With no less wisdom and more clearness a leading writer of present-day fiction has made one of her characters say: "In the blaze and mist of this 'to-day,' things are seen false and distorted. People are in too great a hurry to tell of to-day; they ought to wait, in some things, till it has become yesterday."

It has not been possible in all cases to mention the names

of persons from whose pen quotations have been made. The already numerous foot-notes of the volume would have been made wearisome to the reader. Of the denominational papers and periodicals, British and Canadian, a free use has been made, and, among many denominational and general religious and historical works, the following have been consulted with profit:

Richey's "Memoir of William Black."
Stevens' "History of Methodism."
Churchill's "Memorials of Missionary Life."
Wilson's "Newfoundland and its Missionaries."
Crookshank's "Methodism in Ireland."
"Autobiography of a Wesleyan Missionary."
Gregg's "History of the Presbyterian Church in Canada."
Arthur's "Life of Gideon Ouseley."
Campbell's "History of Nova Scotia."
" "History of Prince Edward Island."
Huestis' "Memorials of Methodist Preachers."
Hatton and Harvey's "Newfoundland."
Pedley's "History of Newfoundland."
Tocque's "Newfoundland as it Was," etc.
Lathern's "Hon. Judge Wilmot."
Nicolson's "James B. Morrow."
More's "History of Queen's County."
Bill's "History of the Baptists."
"Acadia College and Horton Academy."
Tucker's "Life and Episcopate of Edward Feild."
"Duncan Dunbar, the Earnest Minister."
Octavius Winslow's "Memorial of Mary Winslow."

The confidence with which several possessors of private journals and correspondence have placed them at his disposal, have encouraged the author in the prosecution of a work which must be largely its own reward. Few requests have been preferred by him in vain. Some return for such confidence has, in several cases, been given in the permanent record of the faithful labor of parents or friends "passed into the skies;" beyond this, thanks are here tendered. Among those whose assistance in various ways merits special recognition, are William B. Pope, D.D., of England; Thomas B. Akin, LL.D., William B. McNutt, Esq., and Mrs. N. A. Calkin, of Halifax; Thomas A. Temple, Esq., of St. John; and the late Aaron Tilley, of Random Sound, Newfoundland. The aid given in a minor degree by many others, too numerous for present personal mention, is also gratefully remembered.

In taking leave of the public, the author must give expression to a hope that his work may prove a stimulus to some organized effort for the preservation of documents and collection of facts having reference to Methodist history. Much of the material which has found a place in his two volumes would, by to-day, have been irrecoverably lost; in a few years many other valuable papers will be beyond the historian's reach. The columns of our denominational journal afford an excellent medium for the conveyance to the public of such information as exists only in the keeping of weak human memories: a Methodist Historical Society, organized on a solid and generous basis, can alone suffice for the preservation of the many more or less important docu-

ments now floating about in various Provincial circuits. Upon the Israelite of olden time the communication to his children of the great things which God had done in his own days and in the days of his fathers was enjoined by solemn command. The form of that command reaches us, and in the "keeping of it," as of all divine commands, "there is great reward." God can be read in the history of His Church as in no other way, except in His revelation of Himself through His inspired Word.

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HISTORY OF METHODISM

IN EASTERN BRITISH AMERICA.

CHAPTER I.

FORMATION OF WESLEYAN METHODIST MISSIONARY SOCIETY.

Methodist Mission Work in advance of an organized society. Efforts of Coke to sustain the missions. His departure for the East. Formation of District Missionary Societies, and union of these in the General Missionary Society. Death of Coke.

The war in which Great Britain was engaged with France and America in 1813 did not prevent British Methodists from devising liberal things for the extension of the kingdom of their Lord. They were not satisfied only to sustain the messengers previously sent forth; they turned from an exciting national contest to make provision for the occupancy of new fields "white already unto harvest."

The friends of the Wesleyan Missionary Society, founded in 1813, cannot claim for it priority on the list of societies of kindred character. It must, however, be borne in mind that, while before the year named no steps had been taken towards the formation of a missionary society under general Methodist management, the number of missionaries employed at that period under the auspices of British Methodism was greater than that of the agents of several associations for some years known to the religious public. Methodist missions did not owe their origin to a missionary society; on the contrary, the Wesleyan Missionary Society was called

into existence for the support and extension of missions already established. The British colonies in America had first engaged the attention of English Methodists. The ministers assembled at Leeds, in 1769, sent Richard Boardman and Joseph Pilmoor to America, and, "in token of brotherly affection," gave seventy pounds from their own slender resources to pay for the passage of the missionaries and to assist their brethren in New York in the removal of the debt on their "preaching house." A few years later, when nearly all those magnificent colonies had become independent of the mother-country, and a rapidly expanding Methodism had entered upon a distinct career, the eyes of Wesley and his co-laborers were turned toward England's oldest transatlantic possession, Newfoundland, and also toward Nova Scotia, in which province many thousands of Loyalists from the revolted colonies and large numbers of disbanded troops had had lands allotted to them. John McGeary, who arrived in Newfoundland in 1785, and James Wray, who reached Nova Scotia in 1787, crossed the ocean as unconscious leaders of a long procession from Britain to the remaining British American provinces. Three missionaries, intended by their brethren to aid these leaders, but turned aside by Him whose path is in the great waters, in 1786 reached Antigua, whence two of them proceeded to the islands of Dominica and St. Christopher. These were soon followed to the West Indies by others, several of whom prosecuted their work at the peril of life on islands where petty tyrants and slave-holding legislators reigned almost supreme. Thus in 1813, when the first steps were taken towards the formation of a Methodist Missionary Society, sixteen missionaries were travelling in the British North American provinces and the Bermudas; twenty-four were to be found in various parts of the West Indies; and two others, like lonely sentinels, were stationed, the one at the

military fortress of Gibraltar, and the other in the distant African colony of Sierra Leone.

These missions, as well as the nearer Irish missions, were for many years virtually carried on by a committee of one. Dr. Coke superintended them, and, in a large measure, sustained them. In doing this he stooped to the very drudgery of charity, and begged from door to door the funds necessary to their maintenance. For a task so difficult, his native ardor and pleasing address admirably fitted him. From his frequent voyages across the Atlantic he had derived further qualifications for a work which few coveted. While on the American continent he had listened to the modest recital of the toil of the heroic Asbury, and the noble band of pioneers in the far West and in the British provinces; and when in the West Indies he had witnessed, during the darkest days of slavery, the sufferings of captive Africans, to whom it was beyond his power to give any physical relief. His appeals for financial aid, preferred in the spirit of a Christian and with the dignity of a gentleman, were not always heard with patience; but for occasional rebuffs he was in some degree compensated by the appreciative reception given him by the thoughtful and benevolent. The names of Wilberforce and the Thorntons were frequently found on his lists, and on these rolls of honor titled names were by no means rare. Some worthy ministers of the National Church, from one of the parishes of which Coke had been driven for his godliness, proved their interest in his new departure by financial aid. Deficiencies were sometimes made up by the zealous collector from his private purse. In 1793, when he gave to the Conference an account of a six years' stewardship, more than £2,000 was due him. This large balance, he said to his brethren, in a spirit in harmony with his whole career, "will never again be brought into

account; it is my subscription to the great work." In subsequent years the superintendents of circuits were ordered to take up collections on behalf of missions, and committees were appointed to assist Coke—in part, perhaps, to control his impulsive spirit; yet the missions remained under the virtual management of the one man, whether designated "Superintendent of Missions," or "President of the Committee."

During the summer of 1804, Coke sailed from America on his eighteenth and last Atlantic passage. His brief, enthusiastic note to William Black, called forth by Black's acceptance of the Bermudian mission, and dated, "On the Delaware, June 3rd," was probably his latest effort to serve his Master on the American continent.[1] The ministers of the Methodist Episcopal Church, of which he had been appointed a superintendent by Wesley, had only lent him to their English brethren. They never, however, saw fit to assert their right to recall him, certain correspondence between him and a bishop of the Protestant Episcopal Church having awakened some fear of "Church" tendencies on his part. His services, nevertheless, were most gratefully remembered. Any errors in judgment they regarded as those of an impulsive Englishman who could not clearly appreciate American character and circumstances. "The effects of these errors," an American Methodist historian has written, "were slight and only temporary; the results of his virtues were grand and enduring. In all circumstances he maintained an unsullied reputation for integrity and an eminent character for piety."

Freed thus from all transatlantic ties, and satisfied that the missions in behalf of which he had spent years and fortune were in successful operation, Coke turned an earnest gaze toward the distant land of the Indus and the Ganges.

[1] Vol. I., p. 467.

To him the study of that vast country and of its hoary systems of heathenism was not new. As early as in 1784 he had written to a gentleman in India for information respecting the state of the country and the probable difficulties, expense and success of a mission at some point within its territory; and through subsequent years he had eagerly embraced all opportunities for securing additional knowledge upon a favorite subject. At length—nearly thirty years after the idea of a mission to India had first been entertained—the project took definite shape. The touching story of the manner in which he silenced his remonstrant brethren has often been told. To his tearful entreaty for permission to proceed to the East, objection was vain; and the veteran, with consent of the Conference, entered upon final arrangements for the departure of himself and seven young colleagues upon a long-contemplated errand of love.

For some time before the departure of Coke for India, the necessity for more general effort under systematic management had become evident to the friends of Wesleyan missions. It had been felt that no one individual, whatever his wealth in gifts, could possibly continue to survey alone the vast foreign field, and to bear the chief responsibility of selecting suitable agents and obtaining means for their transport and maintenance abroad. In the absence of any general denominational scheme, warm-hearted Methodists had been contributing to the funds of societies already in existence, while Methodist youth, ripe and eager for missionary service, found no fair scope for holy enterprise under auspices they deemed most satisfactory. One of such young men, a class-leader in an English village, entered the service of the London Missionary Society, and as Robert Moffatt, the "apostle to Africa," won a prominent place among the number whose zeal, first kindled at Methodist

altars, has burned brightly in other temples, to the glory of our common Lord.[2] It was under the burden of the new responsibility rolled upon the denomination by Coke's approaching departure, and in the effort to avoid any step backward in work abroad, that several Methodist ministers took such measures as gave definite direction to the growing enthusiasm of their people in the evangelization of the world.

The distinction of leadership in the new line of effort belongs to the Leeds circuit; though, according to an authority on British Methodism, the place of honor was nearly won by the brethren at Edinburgh. George Morley, superintendent at Leeds, convinced that the Conference which had just authorized the expensive mission to Ceylon had made no adequate provision for the maintenance of that and the previously established missions, resolved on his return to his circuit to put forth effort for increased and continuous financial support. He was fortunate in having as a colleague, Jabez Bunting, a junior preacher who had sometimes assisted Dr. Coke in his missionary correspondence; and to the bold and prompt, yet judicious, measures of Morley's colleague, the great success attending the movement at Leeds and in other parts of Britain may in good measure be attributed.

Few days in the history of Methodism have been more fruitful in blessing than a certain day in October, 1813. On the 6th of that month the meetings announced at Leeds took place. Their smallest details had been planned in much anxiety, and with earnest prayer. At six, before the sun had risen upon the earth, men from several parts of Yorkshire were on their knees in united prayer; and at half-past ten, Richard Watson's memorable sermon on Ezekiel's vision of the valley of dry bones was preached, but

[2] "Wesleyan Methodist Magazine," 1884, pp. 49-54.

the special gathering was that of the afternoon. It was held in the chapel whence, nearly fifty years before, Richard Boardman and Joseph Pilmoor had gone forth as the pioneers of a great missionary band. Thomas Thompson, M.P., took the chair, thirty-four speakers, nineteen of whom were laymen, supporting him. One of the ministers present was wont in later days to tell his juniors of the timidity with which his brethren and he entered upon their work on that occasion. They "met in the vestry a little before the time, and on looking into the chapel saw it densely crowded. There was no platform, and the chair was placed in the singers' place under the pulpit. When the time came no one seemed disposed to leave the vestry. One and another said, 'I know not what to say, I was never at such a meeting before.' At length Mr. Bunting, in the fulness of his heart, exclaimed, 'And I am at a loss what to say, but I am willing to be a fool for Christ's sake," and walked into the chapel, the rest following." One of the most attractive addresses was given by William Warrener, one of the three missionaries who, many years before, had sailed with Coke for Halifax, and had been driven with him by a tempest off the Banks of Newfoundland to the Island of Antigua. The sisters were allotted that day a place in the gallery, but Jabez Bunting even then predicted for them their present noble share in missionary service. No collections were taken, but the interest awakened gave promise of large financial results, and justified the immediate appointment of a treasurer. Richard Reece preached to another crowded audience in the evening, and thus concluded the services of the day from which British Methodists date the history of their missionary society—but not the beginning of their missionary work.

The purpose cherished by George Morley originally embraced only the Leeds circuit, but at the first public meet-

ing it was resolved that a missionary society for the Leeds district should be organized, with local branches in the several circuits. This course was soon followed in other districts, though for a time several influential ministers and laymen stood aloof—the ministers through fear of an undue power likely to be given by the new movement to the laity ; the laymen through some clerical action dictated by this foolish jealousy. A work so beneficent could not, however, long be impeded in its progress by a cause so trivial. "A new and mighty impulse," says Thomas Jackson, "was given to mission work in the connexion. Other places in quick succession followed the noble example of Leeds, till the Methodist congregations from the Land's End to the Tweed caught the sacred flame. Collectors offered their services in all directions ; the hearts of the people were everywhere impressed and opened by just reports of the real state of the heathen, and by the communication of authentic missionary intelligence, and money was from year to year poured into the sacred treasury beyond all former precedent. In less than three years each district—a very few only excepted—had its missionary society. At the Conference of 1817 these were united. In accordance with the proposal of a committee charged with an examination into missionary finances, the Conference directed that all district or local associations should be connected with one General Wesleyan Methodist Missionary Society, that a public meeting of that society should be held in London in May of each year, and that an annual report of proceedings should be issued. At the first annual meeting, held in May, 1818, the general treasurer reported an income for the year of more than twenty thousand pounds. The society thus launched and placed under the direction of the ablest ministers and laymen of English Methodism, soon became one of the foremost missionary institutions of the

world. Its receipts in the course of a few years far exceeded the most sanguine expectations of its founders, and its agents proved second to none in the promotion of its high aim, the glory of God in the exaltation of men.

Coke, the "father of our missions," only learned from human voice or pen the earliest results of this movement. "The Lord reward you a thousand times!" he wrote to Bunting from the *Cabalva* Indiaman, in a note carried to the shore by the pilot. On the passage to the East he found a grave in the depths of the Indian Ocean—the first of the three bishops of the Methodist Episcopal Church to whom have been given interment in Asiatic soil or sea. Towards evening, on May 3rd, 1814, an awning was spread on the deck of the ship as though for Sabbath worship. The coffin containing Coke's body, which that morning had been found lifeless on the floor of his cabin, was slowly brought up the gangway and covered with signal flags. The soldiers were drawn up on deck, the crew, at the tolling of the ship's bell, gathered in silence, and the passengers, deeply affected, stood near the body of their late companion. William M. Harvard, one of the seven young volunteers for India, and, subsequently, a prominent man in Canadian Methodism, read the burial service. "Just then," says Coke's biographer, Etheridge—"and a fit emblem and accompaniment was it of the disappearance from among men of one who had been the means of enlightenment to myriads—the sun went down behind the Indian flood. The rapid tropical shadows gathered like a pall on the scene, and the ocean, whose waves he had so often traversed in fulfilling the grand labors of his life, now opened an asylum to his remains till the sea shall give up its dead."

CHAPTER II.

METHODISM IN NEWFOUNDLAND, FROM 1813 TO THE DISTRICT MEETING OF 1824.

English interest in evangelization of Newfoundland. Arrival of Sampson Busby. Establishment of Church at Bonavista. Visits of Ellis to other harbors. Arrival of Lewis and Pickavant. Establishment of church at St. John's. The brothers Hickson. First Colonial Missionary List. Loss of church property at St. John's and Carbonear. Reinforcement of staff. Distress in Colony. George Cubitt. Other ministers.

Among the first to share in the benefits resulting from the formation of the Wesleyan Missionary Society were the numerous settlers scattered along the shores of Newfoundland, the tenth in magnitude of the islands of the globe. The laudable but difficult task of saving these thousands of the descendants of English Protestants from the errors of Roman Catholicism, and of instructing them in Gospel truth, for many years devolved almost wholly upon Methodist agents. Generous offers by the British Government, so far from availing to increase the number of the ministers to whom traditional influences led the neglected sheep to look as their proper spiritual shepherds, failed to maintain the list at the previous standard. The colony, on the appointment in 1787 of a bishop to Nova Scotia, had been made a part of that large diocese, but attention to its pressing spiritual necessities was either forgotten or postponed to a convenient season, which was long on the way. Forty years had passed, during which the first bishop of Nova Scotia had died without a sight of its rugged coast line, and a second had resigned his office without having touched its shores, when Bishop Inglis reached the chief town of the

colony in an English frigate, and, conveyed along a part of the coast by the same means, visited a number of settlements for the performance of episcopal duties. It was fortunate, under these circumstances, that the managers of Wesleyan missions could command the services of a number of men who were not less willing to cross the ocean for the salvation of their fellows than were others who sought gold through the wealth of the waters. These men came cheerfully to a country then represented to be pre-eminently one of fog and of frost, and there diligently pursued their holy work in the entire absence of that sensational element in toil which commands the attention and enlists the sympathies of a large and enthusiastic class of observers.

The latest missionary sent to Newfoundland under the direction of Dr. Coke was Sampson Busby, who reached the island early in 1813. His parents were members of the Church of England, but the son, awakened and converted through sermons preached in the humble Methodist sanctuary of his native Yorkshire village, sought fellowship with those who had held out to him the light of life. His first evangelistic essays, put forth at home, might have discouraged a youth less ardent than he. The son's words failed to touch his father's heart; and a farm laborer, to whom he had appealed, unable to account for the zeal of the young convert, offered a solution similar to that which occurred to the Roman Festus. "Whoy," said the rustic, in Yorkshire dialect, "young measter's goan' mad." Having been ordained by Dr. Coke and others, he was appointed to the Island of Nevis, but, during a lengthened stay at Luton, where he awaited the sailing of the convoy rendered necessary by war, his appointment was changed to Newfoundland.

Towards the end of August, 1813, William Ellis took advantage of Busby's presence at Carbonear, and proceeded to Bonavista. He found there more than seventeen hundred

inhabitants, twelve hundred of whom were Protestants, for whose religious necessities but slender provision had been made. The frame of a little chapel, raised a few years before by persons blessed under George Smith's ministry, remained a weather-beaten skeleton. The single place for worship was the small Episcopal church, in which prayers were read on the Lord's-day morning by the store-keeper of a large mercantile firm who locked up his office for the purpose, and whose life, in some other respects, lent no force to his religious utterances.

Ellis found a home with Charles Saint, under whose friendly roof both Remington and Ward had been sheltered. In the course of a few weeks, a class of thirty members was formed, nearly all them knowing whom they had believed. At Christmas, twenty-three persons partook of the Lord's-supper, nineteen of whom then first engaged in the hallowed service. On the last evening of the year, a meeting was held at the house of a Mr. Oldford. A near relative, indignant at this use of his kinsman's dwelling, expressed a wish that Satan might be there, but "this prayer," Ellis wrote in his journal, "was unanswered, for Jesus was there." From this gathering twenty persons went to the house of Charles Saint, where, at half an hour before midnight, they knelt to renew their covenant with God. The more frequent meetings for prayer, which the failure of Ellis' health during the earlier months of 1814 rendered advisable, enabled that minister to observe with pleasure that several of the members had learned to pray in public in a "sober, devout and rational manner." "I believe," he afterwards remarked, "that God, in answer to their fervent prayers, both public and private, continued me in the land of the living." Of Charles Saint he remarked that he was "able to exhort and even to preach a short sermon," and that his zeal was in happy proportion to his knowledge. A "warm

exhortation," by Benjamin Cole, induced the belief that he also was "designed to be of use." Charles Saint's career has been briefly sketched in a former volume; fifty-five years after Ellis had penned his impression of Benjamin Cole's relative value, death suddenly summoned the latter from a faithful service to God and his own generation in the several positions of day-school teacher, class-leader, and local preacher.

The society having covered in the frame which had so long been unclothed, Ellis preached for the first time within the walls of the little church in February, 1814, and on a visit during the subsequent summer found the building completed. Progress on other lines was at the same time reported, in spite of the opposition of the lay reader and his associates. It was then, or but a little later, that Charles Saint met with firm face an attempted interference. At the out-harbors it was the custom to hoist a flag an hour before the time for a religious service, the flag to be dropped at the end of thirty minutes, and fully lowered as the minister entered the pulpit. On the erection of the indispensable flagstaff beside the little Methodist sanctuary at Bonavista, the resident magistrate uttered a threat that the use of a flag as a signal for service would be followed by the immediate destruction of the pole. On the following Sunday morning a constable received orders to remove the obnoxious stick, but the word "advice" from Mr. Saint's lips acted like a charm upon the magistrate, who recalled the order and contented himself with threats which were never fulfilled.

From Bonavista, during the winter of 1813-14, Ellis made several visits to neighboring harbors. Two were paid to Catalina, ten miles distant, where several families from Island Cove had found a new home. At Bird Island Cove, where were twenty families, he preached in April to nearly

all the Protestants the first sermon heard in the settlement. In February serious disease led him to Trinity for medical aid. There the agent of a large firm, at the instance of employers, met him on his arrival, provided him with a home, and gave notice for a sermon on the Lord's-day. By this and other acts of kindness he was in part compensated for the toil of a journey unattended by any physical benefit. A conversation with a young Irish clerk, who had been convinced of the errors of Roman Catholicism by the reading of the "Dairyman's Daughter," was remembered with especial pleasure.

In returning to Conception Bay, in September, Ellis narrowly escaped death. The large boat in which he crossed Trinity Bay was caught at night by a gale, during which the sails were rent and a man was washed overboard to be seen no more. A few weeks later, when entering a boat at Adam's Cove for Carbonear, where he was to preach a funeral sermon, he was in more imminent danger. Five men had taken their seats in the boat, when, just as he was stepping on board, the swell caused her to strike a rock and turn over. All must have gone down had not two men on the rock made dexterous use of a rope left there by apparent accident. One of the boat's crew was lost, as was also one of the rescuing party. On the death of the latter, Ellis, a few weeks after the event, preached a funeral sermon; but the preacher's head had been so injured and his side so bruised by being beaten against the rocks, that to the end of life any close mental application continued to be a difficult task.

During the autumn of 1814, several changes took place in the list of workers. Samuel McDowell, who returned to Britain at the end of a six years' service, had so lived as to be missed. His good natural gifts were increased in efficiency by his possession of much of the spirit of his Mas-

ter. It is said that his earnest expostulation with an erring colleague in the colony had led the guilty man to reply by a blow, when McDowell at once turned the other cheek to the smiter, who remembered certain words of the Lord Jesus, and burst into tears. In his native land, in 1855, this godly man closed an amiable record. About the time of his departure from Newfoundland two younger men crossed the ocean in a contrary direction. John Lewis was a native of Wales; John Pickavant had been a convert during a remarkable revival in a Lancashire village, and in the local ranks had done service marked by "more than ordinary zeal, acceptance and success."

Methodism in the colony, in 1815, wore a cheering aspect. A new church had been opened at Blackhead, a site had been procured and thirteen hundred pounds had been subscribed for a church at Carbonear; and several other places of worship had been commenced in the adjoining circuits. To their report the four missionaries appended a strong appeal to their English brethren for more laborers, making special mention of need at St. John's and Bonavista. At St. John's no Methodist society had been established. Roman Catholic immigrants, from the most benighted and priest-ridden districts of Ireland, had, after the fashion of their class, lingered in the neighborhood of the capital, and had thus given Roman Catholicism complete ascendency; yet two thousand five hundred persons—one quarter at least of the whole population—were Protestants, for whose religious training the two churches, Congregational and Episcopal, afforded insufficient provision. The presence at St. John's of the excellent John Jones, who, as a soldier in the artillery, had been in 1775 one of the original members of the Independent church in the town, and after his discharge from the army had been ordained its pastor, seems for some years to have prevented any direct Methodist effort there.

By successive Methodist missionaries he had been highly esteemed, and during his pastorate, which ended only at his death, in 1800, he had been occasionally visited and assisted by them. William Black, on arriving at St. John's, in 1791, called at once on him ; and in May, 1797, William Thoresby, who had charge of the Conception Bay missions for nearly two years, spent three Sabbaths with him and his church of sixty members, the singing of some Methodist hymns with several soldiers and their wives quartered at the barracks being the only distinctively Methodist incident of his visit. In subsequent years, however, it had become evident that the absence of a Methodist minister from the chief town of the colony, a place of semi-annual resort for great numbers of out-harbor fishermen, must affect the missions at other points ; and for this reason the English Committee had, in 1811, asked their agents to pay "particular attention" to St. John's. Definite action was, nevertheless, delayed until the autumn of 1814, when those who had been awaiting the appointment of a preacher, strengthened by the arrival of several families from Conception Bay, resolved to proceed during the ensuing spring with the erection of a small church.

To the appeal for more helpers a prompt response was given. The first step taken was the formation of the several circuits in the island into a separate group, as their previous relation to the Nova Scotia District had been a merely nominal one. William Ellis was appointed chairman of the new district, and two additional ministers were selected for St. John's and Bonavista. Delay in the arrival of these ministers led to the removal of Pickavant to St. John's in October, but only a month had been spent by him there when they appeared on the scene. They proved to be the brothers Hickson, who had just entered upon missionary life after a severe struggle between conviction of duty

abroad and attachment to a widowed mother. At the end of a fortnight, spent at the home of a gentleman who proved the sincerity of his assurances of pleasure and profit in their society by immediate union with the small church just formed, the brothers parted, James to sail for Catalina, on his way to Bonavista, and Thomas for Blackhead. The first preached on the evening of arrival at his station, when a young man was converted, to whom, as the first-fruits of his ministry at Bonavista, he ever remained deeply attached. The brethren Ellis and Busby stood on the beach at Blackhead to greet Thomas Hickson; but the warm Irish heart of Ellis would not allow him to wait until the young missionary could step on shore, and so, forgetful of the chill of northern waters in December, he waded in and first grasped his hand. On the evening of that day Hickson preached at Adam's Cove.

In January, 1816, an important meeting took place at Carbonear. Sermons were preached on the Sunday, and on Monday evening John Gosse, Esq., presided at a gathering of the ministers and leading laymen. These unanimously recommended the appointment to Trinity of a minister who should visit the several harbors in Trinity Bay; of a second to Fortune Bay, where the inhabitants, about five thousand in number, and nearly all Protestants, had never had a minister or teacher; of a third, to take the oversight of a large number of neglected Protestants about Burin, in Placentia Bay; and of another, for the inhabitants of Bay Roberts and Spaniards' Bay. Attention was also called to the gross spiritual darkness of several other districts of the island. As a proof of interest in the issue of their representations, several laymen forwarded nearly thirty-one pounds to the Committee, with a list of subscribers, which appeared in the report for 1817 as the first ever forwarded from a British colony.

Some degree of sadness was felt by the ministers at their district meeting, held at St. John's, in June, 1816. The erection of the church at St. John's had been a subject of general interest, and bright hopes had been entertained respecting the growth of the society there. These expectations had in part been realized. A spirit of love and unity had pervaded the little flock, and sixteen persons had been added to their number, but during the fiery visitation of February 12, 1816, when a thousand human beings had been turned into the streets, the newly erected church had fallen in the embrace of the flames, and former worshippers within its walls had thought themselves fortunate in being able to obtain, through the kind offices of the rector, the use of the Charity school-room. Reports from other sections of the island were more encouraging, and from Britain were tidings of intended additions to the missionary staff, and, therefore, despite the loss at St. John's, and the presence of ominous clouds about the financial horizon, the expectant reapers went forth in faith and hope to their sacred work. The single exception was that of Ellis, the chairman, who, after a long illness at Island Cove, was denied the privilege of continued labor. By the Missionary Committee he was that year assigned a station in the milder climate of Bermuda, but, acting on his own convictions, he remained as a supernumerary in Newfoundland.

At the English Conference of 1816 no less than six ministers were selected for service in the colony. With the announcement of this fact in the report for the year, contributors to the Society's funds were informed that "there were not less than twenty thousand persons there without religious instruction," and were reminded that "to prevent Christians from becoming heathens" was a duty as imperative as that of rescuing a pagan from darkness and

superstition. Of the six ministers despatched, John Bell —successor to Ellis as chairman—George Cubitt and John Walsh, had seen some service at home. Ninian Barr, John Haigh and Richard Knight were to receive their training in the colony.

A glance at this group of young men will show the various quarters whence Methodism at that period drew her ministerial recruits. John Bell, from Yorkshire, and of Episcopalian parentage, had become a Methodist in boyhood. George Cubitt, a native of Norwich, had, by removal, been placed under the ministry of the able occupants of the pulpit of the Carver street chapel, Sheffield, and had by them been led at an early age into the membership of Methodism. John Walsh, of Ormskirk, had been trained a Roman Catholic, but his mother, a Protestant before marriage, had returned at her husband's death to the services of the church of her childhood. The marriage of a relative led the son to attend a Methodist church, and at the age of nineteen he resolved to abandon Roman Catholicism. His refusal to continue the payment of a certain sum for masses in behalf of his deceased father brought him into conflict with his previous instructors, and caused him to leave his native place. At Liverpool, under happier surroundings, he threw off the trammels of early training, and after a severe mental struggle accepted with his whole heart the Scripture doctrine of justification through faith in the atonement of Christ. The parents of Ninian Barr, of Glasgow, belonged to the Church of Scotland. At the age of fifteen, during a revival among the Methodists of Glasgow, he became a seeker of salvation. The Holy Spirit's assurance of his acceptance as a child of God, at the end of two years of anxious doubt, was so clear that he ran off to some fields to give vocal expression to his joy. John Haigh belonged to Leeds. His parents attended a ministry which was

"not evangelical, and therefore not soul-saving." The son, happily, was induced to listen to truth preached elsewhere, and the far-famed Methodist local preacher, popularly known as "Billy" Dawson, was permitted to lead him to Christ. The father at first opposed the union of his son with the Methodists, but in the course of a few weeks both the father and the mother rejoiced with him as partakers of the common salvation and as members of the same section of the Church of the Redeemer. Richard Knight, whose colonial service was to end only with his life, was a native of a Devonshire village. For some years his prejudices as a "Churchman" kept him aloof from the Methodist itinerants who visited his native place. The death of a friend who first accompanied him to a Methodist service, and the impression made by an alarming dream, led him to serious thought and more frequent attendance at the sanctuary. From a prayer-meeting, at which he had found relief from deep mental distress, he went home to set up the family altar in his mother's house, to the astonishment of friends not then able to appreciate his motives. His steadiness in his new path was observed, and he was soon joined in it by his widowed mother and younger brother, the latter of whom became a useful class-leader.

The gain anticipated through the arrival of these young ministers was soon lessened by the departure of Sampson Busby. The mission at Carbonear had prospered under his care, and the new church had so nearly approached completion that he had preached in it, when the sudden death of his zealous wife so affected him that he asked permission to return to England. An opportunity of sailing thither having been offered before he could hear from the Committee, he engaged a passage and went on board. But his plans were frustrated. Just as arrangements were made for immediate departure, a strong head-wind arose, which

continued for several days. Meanwhile letters reached him, informing him of a transfer to Prince Edward Island. As his luggage was taken on shore the wind changed so suddenly that before he could enter the preacher's residence the ship had reached the open water of Conception Bay. Through life the baffled missionary was wont to think of himself in the case as a Jonah, and to infer that the captain, from the hearty manner in which he promoted his departure from the ship, had earlier than himself arrived at a similar conclusion. In November, 1816, the lonely young preacher took a final farewell of Newfoundland.

Four new circuits were at once formed. One was at Western Bay; a second included Island Cove and Perlican; the headquarters of a third was at Trinity; and the centre of a fourth was at Harbor Grace, a town second only in importance to St. John's. Early in the following spring Richard Knight, who had remained at St. John's during the winter, sailed for Fortune Bay, where he was the first, and at the time, the only minister; and immediately after the district meeting of 1817, John Lewis proceeded to Burin, in Placentia Bay, whence an Episcopal minister, the only one in that bay for sixteen years, had taken his departure after a very brief residence.

This extension of mission work took place at one of the darkest periods in the financial history of Newfoundland. During the war with France and the United States the colony had enjoyed a monopoly of the fisheries, for which successive seasons had been most favorable. The inflation of trade had attracted thousands of immigrants, developed extravagant habits on the part of the dependent classes, and put immense sums into the hands of capitalists to be invested abroad. At the close of the war came the inevitable collapse, throwing business everywhere into confusion, and plunging the colony into almost universal bankruptcy.

French and American fishermen, encouraged by national bounties, resumed their places on the Banks, and prices of the products of the sea—smaller in quantity than for several years—were quoted at less than one-third of previous rates. As a natural consequence of the total neglect of agriculture, and the entire dependence of the population upon imported supplies, multitudes were soon reduced to destitution. At Christmas, 1816, the gaunt famine spectre haunted the minds of many. George Cubitt, stationed at St. John's, after having been without "bread, flour and potatoes" for some time during that winter, thought himself fortunate in being able to obtain a half-barrel of potatoes, "frozen and not as large as walnuts, by sending eight miles for them, for fourteen shillings." In some places the authorities were obliged to use armed volunteer corps for the protection of warehouses, and to empower relief committees to distribute small quantities of food at stated periods. The unusual gloom was deepened by the failure of the seal fishery of 1817, yet greater troubles were in store for one section of the island. Late on a November evening of 1817 a second fire broke out at St. John's, and raged until property valued at half a million of dollars had been consumed. A fortnight later, a third great fire destroyed a large part of the business section of the city left untouched by previous conflagrations, and made two thousand persons homeless. Only the unusual mildness of the winter, permitting the prompt arrival of vessels hurried off from Boston, Halifax, and other places, for the relief of sufferers, removed serious danger of famine.

Of the distresses of these dark years the Wesleyan missionaries were not mere spectators. No one of the number felt them more keenly than George Cubitt, at St. John's. One of his earliest duties there was connected with the rebuilding of the church. On September 17, 1816, after prayer

by Busby, Ellis laid the foundation stone, Cubitt preached, and Ellis and Pickavant concluded the religious services, the governor of the colony, Vice-Admiral Pickmore, having been present during a part of the time. The new church was opened on Christmas-day, 1816, the outlook was growing encouraging, and general attention was being turned to the cultured and earnest young Methodist pastor, when the first of the fires of November, 1817, swept over the town, and a heavy cloud, beneath which there seemed to be no silver lining, overshadowed the pleasing prospect. The new church was not burned, but the congregation was so scattered and financially crippled as to be powerless to aid the trustees in meeting obligations, which included a debt of nearly two thousand dollars on the church burned in 1816. At this crisis the financial affairs of the district were further complicated by the destruction of the large new church at Carbonear, soon after the annual meeting of 1817 had been held in it. A burning shingle, from a building the inhabitants were trying to save, was borne forth by a high wind nearly half a mile, to a pile of shavings in the churchyard, and in a few moments the townsfolk were sorely startled as they saw their new sanctuary, built almost wholly by themselves at a cost of more than two thousand pounds, in the relentless grasp of the flames.

The succession of misfortunes at St. John's hastened the return of Cubitt to Britain. For a time he bore up bravely, receiving public mention among those most devoted to the relief of the suffering. At length, however, he found the load too heavy for a mind more apt at intellectual pursuits than in the adjustment of financial difficulties. Public duties of a special character, the necessity for repeated calls upon the missionary treasury, the embarrassment of circuit affairs, the losses and removals of friends, with the constant state of alarm in which, through their belief in the presence

of incendiaries, the inhabitants lived, all had their effect upon a sensitive mind. Under the combined pressure health at last gave way, severe and long-continued headaches obliging him carefully to avoid all mental effort, and in the summer of 1818 to become a supernumerary. Having resumed his ministry a year later, in England, he continued for sixteen years to occupy several most important circuits. Subsequently he was elected to the post of connexional editor, for which he was admirably qualified. Severe personal suffering and fondness for literary labor led him in later years to become a recluse, but in his own chosen way he continued to work for the public good, until, in 1830, he rested at once from manifold labor and suffering. To the severe mental and physical strain of that period may perhaps be attributed the comparatively short colonial service of two other ministers, John Lewis and John Bell. The first of these at the end of six years returned to Britain, where in 1866, a faithful laborer, he expired in the deadly grasp of Asiatic cholera; the second, after many years' service in his native land, departed in equally firm reliance upon the atonement of the Redeemer.

In 1819 the district meeting was held under happier circumstances than in the preceding years. The removal from the colony of a large part of the superabundant population, the successful fishery in 1818, and the improvement in prices, gradually caused trade to return to its former channels, and thus dispelled the general gloom. Through the efforts of Pickavant, sent by his brethren to England, and of George Smith, who heartily entered into the effort to assist the colony in which he had once been a missionary, a sum exceeding two thousand pounds had been collected. Through aid thus obtained the church at Carbonear had been rebuilt, and the trustees of that at St. John's relieved from a heavy burden and enabled to begin the erection of

a parsonage. To the membership at St. John's the assistance seemed of special value, for in a letter forwarded in July, 1819, in acknowledgment of the aid rendered by British Methodism, the officials reported the occurrence, eight days before date, of another heavy fire, by which the principal supporters, several of whom had been sufferers by previous fires, had been brought to the verge of ruin.

In spite of the financial crisis in Newfoundland, the Missionary Committee allowed no diminution in the number of its agents there. Of young men sent out, one was William Wilson, a youth of short, slender figure and active temperament. In his native Lincolnshire village, a pious mother had led him in childhood to respect religion, but after her death he had entered into the follies common to his age and circumstances. In London, he heard the truth preached at Lambeth chapel, and visited one of the classes. From a faithful leader he learned two facts of interest—the first, the possibility of a knowledge on earth of the forgiveness of sins; the second, the privilege of the immediate possession of such assurance. One day, when at his daily work, peace was bestowed upon him in "indescribable measure." Some of his earliest addresses were given during visits to the inmates of a well-known London prison. In 1819 he was recommended for the ministry and placed on the president's "list of reserve." The necessary examination before the London ministers and his introduction to the General Committee led him into the presence of ministers and laymen whose names have been lovingly embalmed in denominational records. The interview with the General Committee was one of much interest. Ten years of missionary life in India, and forty others of varied service in Britain, did not efface the scene from the memory of Elijah Hoole, a fellow candidate, who, when he had heard of William Wilson's death, recalled it as a "specially solemn occasion."

One evening in March, 1820, Hoole was despatched to Lambeth, to notify Wilson that he was required for immediate service. Two evenings later he received ordination at Chelsea, and on the following morning took a seat on the stage for Liverpool. Thence, after a fortnight's detention, he sailed with John Bell, chairman of the Newfoundland District, who was returning to his post after a short absence. On a Sunday morning in May they landed at Harbor Grace, where, when the signal flag had been hoisted and lowered as usual, William Wilson began his colonial ministry, which also ended on a Sabbath, nearly fifty years from that time. At St. John's, as the colleague of Pickavant, he soon after welcomed another young missionary, John Oliver, whom failure of mental health soon, however, obliged to return to Britain, and after the lapse of a year or two, to retire from the ministry.

Two other young men who came out at this period were foster-sons of Methodism. John Boyd, who arrived in 1823, had been led to religious decision by a sermon to the young by Dr. Raffles, the eminent Independent preacher. When twenty-five years had elapsed he heard Dr. Raffles once more. At the close of the service he sought an interview with the preacher, and told him of the influence which his sermon on a certain Sunday evening had exercised upon the life of one of the hearers. As the venerable man raised his hands, with the exclamation, "Let us magnify the Lord together!" both shed tears of grateful emotion. A pious cousin had led the awakened youth to a Methodist class-meeting; and there, surprised and blessed by the several relations of religious experience, he had said: "This people shall be my people, and their God my God." A similar determination had been reached by Adam Nightingale, who was sent out in the autumn of the same year. Methodist preachers had found him in a Northamptonshire

village, and explained to him the meaning of the fear which, despite his unfavorable associations, the Holy Spirit had awakened in his heart; and some pious men of a militia regiment, guarding French prisoners, had strengthened his resolution to obtain the peace which follows forgiveness. That power in prayer, which, more than ability in preaching, became a marked characteristic of his ministry, soon attracted attention. One prayer, offered by him in the Independent chapel of his native village, made a deep impression upon many listeners, one of whom subsequently became pastor of an Independent church in a large English town. When age and infirmity had caused the latter to retire from the pastorate, and similar causes had led Adam Nightingale back to England after forty years of service abroad, a meeting took place in some respects resembling that between Dr. Raffles and John Boyd. At the end of a two years' employment as a home missionary in an English village, Nightingale was ordained for foreign duty, and in a few days was on the ocean in a little vessel of only seventy tons, bound for Newfoundland. A passage of sixty-seven days, attended with almost constant illness, did not prevent him from preaching twice on the Sunday on which he landed, or from accompanying, on the following morning, some men who had come twenty miles in an open boat in search of a minister to perform the last Christian rites over the body of a deceased neighbor.

CHAPTER III.

METHODISM IN NEWFOUNDLAND, FROM 1813 TO THE DISTRICT MEETING OF 1824. (CONCLUDED.)

Native Indians. Mission to Labrador. Hindrances to work in Newfoundland. Notes on circuits, ministers and laity. Influence of missions in Newfoundland on other countries.

The aborigines of Newfoundland were not forgotten by the Wesleyan Missionary Committee in its plans for the evangelization of the island. In 1809, at the request of Dr. Coke, John Remington had gone in search of these real "natives," but through lack of preparation for a difficult and dangerous task had failed to find any representatives of a rapidly vanishing race. Eleven years later, when the story of their misfortunes was attracting the attention of English philanthropists, they received special mention in the "instructions" forwarded by the committee to their missionaries in the island.

The story of the Beothuk Indians is a sad one. By the whites they were known as the Red Indians, from their use of red ochre as a paint for their bodies and their wigwams. Nothing thoroughly satisfactory in relation to their connection with the Indian tribes of the American continent has yet been determined. When Cabot first reached Cape Bonavista, in 1497, they roamed over the island at will, the undisputed possessors of its rich fisheries and hunting grounds. The act of Cabot, in carrying away three of their tribe, was a fitting prelude of their treatment by numerous successors. Their fate was no less sad than that of the Indian tribes on the broad continent, where, to the American

colonist, the earlier occupant of the prairie seemed too often only an impediment to progress—the human counterpart of forests to be felled, of mountains to be tunnelled, of rivers whose broad currents were things to conquer—an obstacle to be swept away. The Beothuks, according to earlier navigators, were disposed to be tractable, but their petty and repeated thefts led to attack and reprisal, and then, on the part of the European, to a policy of extermination. At length the life of the Red Indian came to be held at no higher value than that of the animal in whose skin he wrapped himself. Before the brutal policy that a dead Indian was the best Indian, the original possessors of the soil could not long retain their position. They soon retreated from the coast to the islands which dotted the large lakes of the interior, as the implacable foe of the European, an occasional visit to former haunts being announced by the destruction of some unguarded boat, or the discharge of a shower of arrows at some luckless fisherman. In their remote retreats, however, they found no rest, for the Micmac Indians, who made their way from Nova Scotia to Newfoundland about 1765, followed them with firearms into the interior, and soon lessened their numbers.

Early in the present century these unfortunate natives were placed under protection of British law, but it was soon learned that justice had raised her shield over them too late. Efforts to win the confidence of the remnant of the tribe proved utterly fruitless. Lieutenant Buchan succeeded, in 1801, in reaching their encampment at the head of the River Exploits, and inducing two of their number to go on board his vessel; but on his return to their camp he found that its occupants had fled, having first beheaded the two marines left with them as hostages. On reaching his ship, he found that his two Indian visitors had also made their escape, and had eluded all attempts at discovery. Subsequent efforts

at conciliation were not more successful. A fisherman, prompted by an offer of reward, in 1804 captured an Indian woman and carried her to St. John's. There she was most kindly treated and laden with presents, but it was supposed that on her way back to her tribe she was murdered for the sake of her possessions by her already liberally rewarded captor. In 1819, some trappers surprised two men and a woman at Red Indian Lake. The men, resisting, were shot down; the woman was carried to St. John's. She, too, was treated with all kindness and sent back to her people, but on the passage was cut down by disease. Her coffin was placed at the side of a lake, whence, as was afterwards learned, it was taken and placed beside the bodies of relatives. Four years later three other women were captured and treated in a similar manner, but when placed on shore near their native haunts they ran back into the water, refusing to be left. Two of them soon died, but the third survived two years. In answer to inquiries, she was understood to say that her people had been reduced to a very small number, who would have killed her companions and herself had they attempted to return to them from the Europeans. Since then no Red Indian has been seen, the tribe having only a burial place on the large island over which they had once roamed unchecked. It was, therefore, to little purpose that, in 1820, the Committee of the Wesleyan Missionary Society assured the public that, should any opening to the "long isolated aboriginal inhabitants of the interior occur, the brethren are directed to avail themselves of it to attempt their instruction;" and to even less purpose, so far as they were concerned, that the chairman of the meeting held at St. John's in October, 1823, for the formation of an Auxiliary Missionary Society for the Newfoundland District, urged support of missions, with a special view to the enlightenment of the "aborigines of the

island." The real aborigines of the island, with perhaps a few exceptions, were even then sleeping the sleep of death.

For the spiritual welfare of some members of other Indian tribes it was not too late to devise plans. The occasional presence of small bands of Micmac or Labrador Indians had already lent variety to the religious services at some of the missions, and had awakened a belief that some steps might be taken for their benefit. In the autumn of 1819, Ellis had baptized, at Bareneed, six Labrador Indians of one family. The employer of these entrusted Ellis with their instruction, and that minister resolved to devote one evening in each week to their special welfare. This case and several others led the Missionary Committee, in 1820, to make inquiries relative to the establishment of a mission on the coast of Labrador, where, as usual, Europeans had carried many of the vices of civilization, with but few of its virtues.

About fifty years earlier the Moravians had succeeded, after one or more fruitless attempts, in establishing a mission on that inhospitable coast. In 1771, the British Government granted them land for a mission station in 57° north latitude, which they called Nain. Five years subsequently they formed a small settlement at Okkak, one hundred and fifty miles north of Nain; and, in 1782, a third, to the southward of Nain, known as Hopedale. Many of the residents at these stations had added to a theoretical knowledge of salvation that personal reliance upon Christ's atonement which divine love has made the indispensable condition of its possession; and to these Eskimo believers the British and Foreign Bible Society had already given the Gospel according to John and then the completed New Testament in their native tongue.

With these Moravian missions no interference was contemplated by the Wesleyan Missionary Committee, when,

in 1820, it turned its attention to the coast of Labrador. Between Hopedale, the most southerly Moravian settlement, and the Straits of Belle Isle, lay a coast-line of three hundred miles, along which the Eskimo roamed in savage wildness. This tract of heathendom had been a source of sorrow to the Moravian teachers. They had complained that "a number of the baptized, particularly from Hopedale, were seduced to the south, where they purchased firearms, associated with the heathen, and plunged themselves not only into spiritual but temporal ruin." It was to the southern point of this dark district that the Committee requested Adam Clarke Avard, a devoted young minister, then stationed at Fredericton, N.B., to proceed, in 1821, to commence there the Society's mission.

A brief sketch of the successive efforts to establish this mission needs not be deferred. Avard never saw the rocky headlands of Labrador, for, before the date fixed for his removal thither, his short but useful career on earth was ended. The commencement of the mission was then entrusted to the ministers of the Newfoundland District, by whom, in consequence of the many appeals from various parts of their own island, any definite action was deferred for three years. At length, Thomas Hickson, about to return to England, went to the coast for a few weeks, accompanied by a special pilot. Brief observation convinced him that missionary effort was not more necessary among the "poor, benighted Esquimaux" than among the European population, many of whom were leading most abandoned lives. On July 11, 1824, at a point on the shore of Hamilton Inlet, where, as far as he could learn, no Christian minister had before been seen, forty Europeans heard him explain and enforce "The kingdom of heaven is at hand; repent ye, and believe the Gospel." Twenty Indians, present at the time, behaved with great

propriety, although unable, in the absence of an interpreter, to understand the purpose of the preacher's appeal. At another place, with the assistance of a half-breed interpreter—the wife of a Canadian—he several times addressed a band of Eskimos, who listened with apparent interest. Of his dark-hued congregation Hickson wrote, on the morrow of one Lord's-day: "They went home and spent the Sabbath evening in a much better way than some professing Christians do." Among them were several who had learned to read at the Moravian settlements, and who frequently spoke of their former teachers and their similar lessons of truth. At the end of ten weeks, during which he married several persons, baptized some adults and their children, and preached to large numbers of Newfoundland and American fishermen, Hickson returned to Newfoundland to take passage for England.

During the summer of 1825, Richard Knight sailed from Brigus for Labrador, to spend a short time there. At his second service half of his hearers were Indians. On visiting their camp, he found that the occupants belonged to a superior class, much indebted to Moravian influence. Their singing of a hymn was never forgotten by the missionary and his friend Cozens, of Brigus. "I have heard," said the former, "singing scientifically performed, but this exceeded all. Such melody I never before heard: from the most aged to the child of four or five years all moved in the sweetest unison." After having preached frequently in the southern district, and made all possible inquiries in relation to the proposed mission, Richard Knight returned to the colony, as deeply convinced as Thomas Hickson had been that a Labrador mission should be immediately undertaken.

The agent selected for the isolated post was George Ellidge, a most worthy man. He, however, accepted the mission wholly as a matter of duty, and sailed for his

destination with a degree of reluctance which was not overcome by a closer acquaintance with the grim rocks and giant cliffs of the desolate coast. Late in the autumn he visited St. John's, in quest of building materials and winter stores for his station at Snooks' Cove, but during the following year he returned to the colony, bringing with him the proceeds of such property as he had been able to sell, and opposing any further attempt in the same direction. William Wilson, then at Burin, volunteered for the vacant post, and the Committee accepted his offer; but, though his name appeared in the Minutes of 1828 as appointed to the "Indian Mission, Esquimaux Bay," his presence was never required there. The views of Charles Bate, sent there until the pleasure of the Committee could be known, were in accordance with those of Ellidge; the chairman, therefore, advised abandonment and sent Wilson back to Burin. A final reference appeared in the report of 1829. "The Labrador mission," it was there said, "is for the present abandoned; principally in consequence of the removal of the Esquimaux tribes from the coast into the interior of the country, and their general dispersion."

Some special hindrances to progress lay in the path of the missionary to Newfoundland. Schools were few in number and low in grade. Suitable lay helpers were, therefore, often sought in vain, and evil flourished as the companion of ignorance. To the alarming prevalence of Sabbath desecration and drunkenness wearisome allusion was made in the letters of that day. Other serious hindrances belonged to the list of misfortunes rather than to that of faults. Chief among these were the long absences of the fishermen from their homes and from public worship—a misfortune not peculiar to that day. In the northern parts of the island, the lengthening days of departing February

warned the minister to prepare the "sealers' sermon," and reminded the fisherman to make ready for the pursuit on the ice of his hazardous and cruel calling; and the bright days of early summer saw many who had thus been engaged leave, often with their families, for the main-land, to remain there till the shadows of approaching winter should hasten their return. To the thoughtful pastor, the sight of the vessels crowded with their human freight was a sadly suggestive one. To him it meant, at home, shrunken congregations, shattered classes, weakened Sunday-schools; while, in reference to those about to sail, it led to fears of sudden death in the pursuit of a perilous employment, or of moral danger on the crowded vessel or busy shore, involving loss more sad than that of gallant vessel—the shipwreck of the soul.[1] On the southern coast, with the exception of occasional visits with fish or for provisions, the fishermen were at home only about four months in the year. In some parts of the island, also, when early winter frosts had set in, many of the people were accustomed to resort to tilts, or temporary homes in the woods, selecting such spots as the quantity of material for hoops, staves and fuel rendered most attractive.

In spite of all hindrances, however, faithful labor had not been in vain. In the chief town Methodism had been permanently established. At first it could claim few adherents by hereditary descent. Most of the Protestants were Englishmen from counties in which Wesley's followers were

[1] In the most demoralizing pursuit of the Newfoundland fisherman—the seal-hunting—men who have feared God have found opportunity to work righteousness. The career of the late Hon. Edward White, long one of the most successful sealing captains of the colony, presents a case in point. The determination of this faithful Methodist to keep the Lord's-day holy under all circumstances is widely known. One other case may be mentioned. A few years ago a sealing vessel, in which were one hundred and twenty men, became a place of salvation. On her return to port a thrilling scene took place at the first Methodist service, as five men arose in succession to tell of conversion experienced through meetings held on the vessel by the captain's son.

less numerous than in some other parts of the Kingdom. The customs of the place had been strongly antagonistic to a religion affecting the heart and thence controlling the life. Observance of the Lord's-day was a matter of mere convenience, and drunkenness called forth slight remark, though fifty sudden deaths in 1823 were ascribed by John Walsh to the use of spirituous liquors as a direct cause. Nevertheless, under the ministry of Pickavant and Cubitt, at a time of peculiar trial, and under their successor Walsh, a church of seventy members had been gathered in the town and its vicinity.

Of several circuits in Conception Bay, Carbonear was the most important. The new church was first used in 1821. That church, built to seat one thousand worshippers, and enlarged by successive additions, until its original style could with difficulty be determined, continued to be the "cathedral" of Carbonear until 1876, when a new and very fine church was dedicated as its successor. Harbor Grace, in commercial importance second only to St. John's, became a separate charge under Ninian Barr, in 1817. In 1820, steps were taken for the erection of a church to occupy the place of that built many years earlier by John Stretton. In the old church, the first at Harbor Grace, one of the latest conversions—under the ministry of John Walsh—was that of David Rogers, a young Englishman trained under Independent auspices, who gave to the church of his adoption a long and useful personal service as class-leader and local preacher, and also a gifted son, now an ex-president of the Nova Scotia Conference.

Of the two thousand inhabitants of the Blackhead and Western Bay circuit, three-fourths were Protestants, who received no other religious instruction than that given by the Wesleyan missionaries. Port de Grave, at William Thoresby's return to England, in 1798, had seemed bright

with promise, but, in spite of the presence of some excellent members, under the leadership of George Vey, growth there failed for many years to correspond with the labor bestowed. "The people of Bay Roberts," a part of the Port de Grave circuit, Thoresby wrote in 1797, "love the Gospel of Christ." From that place, in 1824, when a church had just been opened, the pastor reported a "lively, zealous society." By the earliest itinerants from Britain Brigus received frequent visits, but the name first appeared on the Minutes of 1819 as that of a circuit, under Thomas Hickson, the only Protestant minister in the picturesque village. The church then used had once been regarded as the common property of Episcopalians and Wesleyans. For many years the Wesleyans of Brigus found a true friend in the late Charles Cozens, for many years the principal merchant of the place, and subsequently its stipendiary magistrate Though an English Independent, at his request a Methodist minister was sent to the harbor; his pleasant dwelling was always at the disposal of visiting itinerants; his purse was readily unclasped for the support of the work, and for many years as superintendent of the Sunday-school he conferred a great benefit upon the community. In 1824, Cupids, a cove near Brigus, became a part of the circuit, and a proposal to erect a small Methodist church received, a few months later, general sanction.

The Island Cove and Perlican circuit reached from Lower Island Cove, in Conception Bay, to the scene of Hoskins' early labors in Trinity Bay. At Island Cove were the Garlands, in whose home the itinerants found a welcome; at Grates' Cove was John Hoskins, son of the early evangelist of that name, at Old Perlican. Fearing the loss of his services as teacher and lay reader, for years gratuitously given, the inhabitants had in 1823 asked the Society for the Propagation of the Gospel to grant him the

usual salary. At Old Perlican, under the ministry of John Bell and James Hickson, many were led into the way of peace. Equally precious results attended continued services at Island Cove, where on one Sabbath Hickson spent seven hours "without intermission" in the old church. From Island Cove, where William Garland, sen., rendered valuable service in the pastor's absence, Hickson, with six newly converted men, carried the revival flame to Hants Harbor, a part of the circuit. John Barber, one of Hoskins' earliest converts, had removed thither and had become leader of a number of converts through the ministry of John Lewis and John Bell. After a trying journey, Hickson reached the hospitable home of John Tilley, glad to rest his wearied limbs and care for his frost-bitten feet. Through this visit fifty persons were added to the list of members.[2] Several years later, Richard Knight was glad to find that at Hants Harbor no man needed either of two tracts of which he carried a large supply. These were "The Swearer's Prayer," and "A Word to a Drunkard."

The securing of a foothold at Bonavista was followed by a serious struggle for room for growth. Persistent protests against prevalent evils were by no means acceptable to the majority of the merchants, or of those of humbler position, who were glad to be able to plead the example of the more

[2] John Tilley was a somewhat remarkable man. At the age of twenty-six, in intervals of work as a fisherman, he taught himself to read and write, and then included in his list of reading biography, history, poetry and theology, attaining also proficiency in several sciences. At the age of fifty he had accumulated a large and well-selected library. When a small child he had heard George Smith preach at Perlican, his native place, and had comprehended enough of the sermon to produce a lasting impression. At Hants Harbor, where he settled soon after his marriage, he maintained a steady Christian course. Thence, in later life he removed with his family to Random Sound, in Trinity Bay, where earnest toil placed him at length in a position of comparative independence. Increased leisure there permitted him to carry out a project long kept in view—the production of a poetical narrative of the introduction of Methodism into his native village. Occasional lines of considerable beauty and force occur throughout the long manuscript. Mr. Tilley closed a long life at Random Sound.

wealthy in justification of their own evil acts. At Catalina, a small church of twenty-one members met with little opposition, but at Bird Island Cove, another part of the Bonavista circuit, the darkness long lingered. Of the dispersion of that darkness under the preaching of James Hickson, Wilson has given some interesting incidents in his "Newfoundland and its Missionaries." To counteract Hickson's influence, a lay reader was appointed and a special choir selected. One after another of the members of the choir left their post through interest in the forbidden services. Included in the number was a lover of the bass viol, who, on the arrival of an instrument intended to assist the lay reader's choir, presented it to the Methodists by a deed, which a few years ago was preserved in the Bonavista parsonage. Then the lay reader became anxious, and true to the instincts of an awakened nature, found his way to the camp of Israel. Double duty, not altogether free from difficulty, now devolved upon the reader at Bonavista. One Sunday morning a thoughtful woman, determined to obtain assurance of pardon and to remain a "churchwoman" withal, took her usual seat. The "captain," an unbeliever in a religion of the heart, read words of blessing to the inquirer, as the raven, an unclean bird, carried food to the prophet. At once she arose to tell how prayer, just offered, had been graciously answered. Full of the theme of eternity, she paid little heed to a prohibition, which was soon therefore peremptorily repeated. On the next morning, a written message assured her that a second and similar interference would oblige the "captain" to "bind her over to keep the king's peace," and she, too, took the track so many neighbors had already trodden.

At the beautiful harbor of Trinity, the Milford Haven of Newfoundland, John Haigh, in 1816, found seven or eight hundred persons. George Smith, in 1795, had gath-

ered a little flock at Trinity, and William Ellis had paid a brief visit there in 1814. John Clinch, the aged Episcopal minister of the place, after a service of thirty years, had become too infirm for his duties, and his son in his stead read prayers and a sermon on the Sabbath in the old church, which, for fifty years, had stood in mute protest against the sin of the place. The old clergyman, with a versatility frequently developed and most convenient in early colonial life, had been at once clergyman, physician, collector of customs and merchant. Of the character of his preaching no record remains, but of a serious lack of power indication is seen in the fact that, at the end of a thirty years' ministry, the several large business establishments then flourishing at Trinity were never closed till noon on the Lord's-day.

John Haigh was sent to Trinity at the instance of George Skelton, a medical man trained among the Methodists of Yorkshire, and business partner of the venerable clergyman. As acting magistrate, he placed the court-house at the preacher's disposal, and in other ways promoted the interests of the mission. Haigh's successor, Ellis, somewhat depressed on his arrival, resolved to begin with the youth. His proposition to establish a school for the scores of children who roamed at will on the Sabbath, met with general approval. To the establishment of this school may be traced the change which caused a leader in the gaiety of the village to become an "elect lady" in Christian circles. Jealous for the credit of the place, this lady, wife of William Kelson, merchant and magistrate, became a teacher. A sermon by Richard Knight, who one evening landed from a fishing boat when on his way to Bonavista, led her into more extended service from holier motives. Her husband, several years later, followed her example, and the service of both ended only with life. Of the total membership of

the circuit in 1824, the larger number were residents at English Harbor, where previous to the arrival of Wesleyan missionaries, James Ivamey had read prayers and a sermon twice on each Lord's-day in his own dwelling. Brief biographies in successive volumes of the "Wesleyan Methodist Magazine" have preserved some record of the unspeakable blessings which came to Ivamey's family through the welcomed visits of William Ellis and his successors.

The despatch of John Lewis, in 1817, to Burin has been mentioned. After a dreary and dangerous passage from St. John's in a large open boat, Lewis landed at Odearin, an island three leagues from Burin. A merchant lodged him, and announced for a sermon in his own store, where the Protestants of the neighborhood, some of whom had never listened to a preacher, heard him and invited him to repeat his visit. On July 20th, he entered the fine land-locked harbor of Burin, and went on shore a perfect stranger. He first called upon a merchant, by whom he was invited to his residence; and then waited upon the magistrate, who courteously received him, offered him the use of the court-house, and introduced him to several of the inhabitants. Encouraged by this reception, Lewis spent three busy years among the Protestants scattered about the many harbors and islands of Placentia Bay. His first convert, under whose husband's roof he found a home and class-room, died nearly fifty years later, having left an example which children and grand-children have not forgotten to follow. Under Lewis' ministry it is probable that the late John Hallett received preparation for the useful service at Sound Island, which, as early as 1825, according to the published testimony of an Episcopal minister, had "evidently had the good effect" of bringing the many families at that place "to a proper

observance of the Sabbath."[3] Under Thomas Hickson's ministry the membership grew, in 1823, to the number of seventy, and some opponents consented to recognize the benefits received by the district through Methodist agency. Hickson's final sermon at Burin was never forgotten by at least one listener. This young man, near the outset of a chequered career, had been wounded by a ball from the deck of a French privateer, when on his way to join a regiment, under Wellington, in the Peninsula. Some time later, he joined a party engaged for work in Newfoundland. In the colony, where busy hours lasted from dawn until dark, and business days embraced the whole seven, the prodigal came to himself. Just then he heard Thomas Hickson, under his teaching entered upon a new life, and during a membership of more than fifty years served the church at Burin in several capacities.

The Grand Bank and Fortune circuit, one of the most isolated on the island, lay over two hundred and thirty miles to the westward of St. John's. When Richard Knight went there, in 1817, no Protestant place of worship could be found in the extensive district surrounding Fortune Bay, nor were any Protestant services held, except such as were occasionally conducted by an ignorant man, under the auspices of the Society for the Propagation of the Gospel. Most of the Sundays were spent in dancing and drunkenness. Some hardened men were not ashamed to express a wish that the young missionary might be drowned on one of his passages from harbor to harbor. In spite, however, of strong prejudices and bitter enmity, he, in a single year, saw a small church built and a Sunday-

[3] Many years after Mr. Hallett had opened his dwelling for services conducted by himself, the late Bishop Feild sent him authority to act as lay reader. The old gentleman, who had virtually acted in that capacity long before the bishop had known anything of Placentia Bay, treated the commission so much in the light of a pleasant compliment that even the clergyman who bore it had to smile at his own errand.

school established at Grand Bank, and learned of the conversion of eight persons. Three of the number soon left for England; the others so lived to a good old age as to be lamented at death in the household, the church, and the community. During a two years' residence at Grand Bank, John Haigh, the second pastor, paid three or four visits each year to Harbor Briton, Jersey Harbor, and Little Bay, the headquarters of several large mercantile establishments. At these business centres he had the opportunity of preaching to many fishermen whom he could not have reached at their own homes, and of counteracting the schemes of Roman Catholic priests, who studiously insisted that all children dying unbaptized must be lost, and then refused baptism to the children of parents who would not openly abjure Protestantism. Unable to visit the regions beyond, he followed with prayer a number of tracts forwarded thither as silent messengers of truth. From his extensive charge he reported fifty-six members.

The membership of the societies in Newfoundland in 1824 was ten hundred and thirty—an increase of nearly seven hundred in twelve years; and at the same time twelve hundred adults and children were receiving instruction in Methodist Sunday-schools. These figures, however, afford no correct estimate of the spiritual results of Methodist agency. The losses to be met each year in annual returns were not only those through deaths, or departure from God, or neglect in removals. Determined hostility to the ministry and measures of Methodism sometimes led to the forced removal of converts to districts where no pastor could take annual enumeration of them. A young minister who, at a more recent period, preached the first sermon in a certain dwelling in the Bay de Verds district, furnishes an illustration in point. The early married life of the heads of the family had been spent at Bonavista.

There, about 1818, the wife had thoughtfully listened to a gospel sermon, and a renewed heart had caused an altered life. Her husband, irritated by her abandonment of former follies, and her faithfulness to new convictions of duty, resolved to strike out for some spot beyond the reach of the hated Methodist influences. Gathering up his household goods, he took his family across the mouth of Trinity Bay, and settled at Bay de Verds, where Roman Catholicism held almost unquestioned sway. Beyond the reach of pastoral help or Christian sympathy, the wife steadily clung to a Father's promises, waiting, meanwhile, for the morning. Years passed with but faint promise, but, at length, Methodism so far expanded its circles of toil that a day's journey secured to the patient watcher the opportunity of attendance at its services. Then she received an occasional visit from one of its ministers, whose first sermon in an adjacent settlement was followed by an attempt upon his life. Finally, in Lord's-day services, held in her own house, in which her husband and other members of her family took part, the faithful woman saw a joyous recompense for forty years of patient, prayerful waiting. Many other converts, natives of Britain, found their way to their native land soon after conversion. In some cases they were sent home by employers, to whom their presence had become a constant rebuke and annoyance. The removal of such members, though a loss to Newfoundland, often proved a blessing elsewhere. George Morley, a Wesleyan Missionary Secretary, while visiting the mission stations in Ireland many years ago, was entertained by one of them, a former Roman Catholic, converted under the preaching of John Lewis, at Burin. "Thus," wrote the grateful Secretary, "the labors of a missionary in Newfoundland have opened a door to us in Ireland."

Not a few persons, who elsewhere might have been beyond the range of directly evangelical preaching, learned of Christ as a Saviour in Newfoundland. Several British officers became decided Christians through attendance on John Walsh's ministry at St. John's. The name of another officer, converted while in garrison at St. John's, is better known to the religious world through the short but bright career of his excellent son. The officer in question, Lieutenant Richard John Vicars, of the Royal Sappers and Miners, had been trained according to a strongly Calvinistic theological standard, but, having revolted against the views of his teachers, had begun to cherish serious doubts respecting the divine origin of Christianity. At St. John's he became acquainted with George Cubitt, the popular young Methodist preacher, and the two soon entered into deeply interesting conversations on the doctrines of the Gospel and the evidences of the heavenly origin of the whole Christian system. Through these discussions and the study of books suggested by Cubitt, the young officer became thoroughly convinced that the Gospel is of God. Assured also of a personal interest in the benefits flowing from the atonement of Christ, he at once entered upon a new career. Having found little sympathy with his higher aims among the clergy and congregation of the Episcopal church, he withdrew from them, and sought more spiritual companionship among the Methodists of St. John's. No less fearless in the social circle than in the face of the public, he made use of all the opportunities afforded by his position to introduce the topic of personal religion among groups in whose presence any reference to it was rarely made. Those who heard his first sermon in the Methodist church at St. John's, the pulpit of which he frequently occupied until prevented by the prohibition of a superior officer, long remembered the pleading earnestness which drew tears from many eyes.

An attempt to grapple with the scepticism then so prevalent at St. John's soon brought him into more prominent notice. Anspach, in his "History of Newfoundland," written in 1815, tells us that such was then the character of the intellectual portion of the inhabitants of the capital that Paine's most blasphemous volumes had more authority among the inhabitants of St. John's than the Sacred Scriptures. "Infidelity had taken fast hold of the public mind, and the most detestable opinions upon these momentous subjects were unblushingly espoused and advocated by individuals holding some of the most important positions in society." One of these persons, a leading physician, whose influence had been most pernicious, prosecuted the young officer upon a charge of defamation of character, but against this charge he successfully defended himself. In efforts to do good, his own men were not forgotten. At Signal Hill, where his company was stationed, he had a room fitted up, in which the Methodist minister preached once in each week, additional addresses being given by himself; and through these means more than eighty soldiers entered into Christian fellowship. Some of the more devout men in Vicars' company of Sappers and Miners were known by thoughtless comrades at St. John's as "Vicars' saints," long before the story of the Indian Mutiny had made the world familiar with "Havelock's saints," as a current designation in military circles of the gallant 78th Highlanders.

After George Cubitt's return to England, his friend Vicars remained a few months in the colony. The two had spent some pleasant hours in each other's society at the residence of an evangelical Episcopalian of good social position. In the case of the young officer, the intimacy ripened into an attachment to one of the daughters, a young lady of Christian principle and pleasing promise, to whom he was married just before his return to England, in 1819. Re-

specting the wedding, he wrote to Mr. Cubitt: "It was a Methodistical one. We were at the sacrament on Sunday, at the love-feast on Monday, and were married on Tuesday morning. We had a breakfast for those who attended us at church, after which we were alone till evening, when John Bell, Mr. and Mrs. Walsh and Mr. Pickavant came in, and we had our hymns, etc."

On his return to Britain, Lieutenant Vicars began to entertain serious thoughts of the ministry—at one time, there is reason to believe, under the direction of the Wesleyan Missionary Society—but after some months of study he resolved to retain his commission.[4] In the Mauritius, whither he was ordered, his son Hedley was born. The establishment of a Wesleyan mission in that island was the result, in great measure, of his efforts to benefit those around him. On their arrival there, the first two missionaries were welcomed by him, introduced to the governor, and entertained for some time at his residence. In 1835, he returned to Britain, and received a military appointment at Mullingar, Ireland, where he died, in 1839. During his last illness he was visited by Walter Oke Croggon, the General Superintendent of Wesleyan Missions in Ireland.

True goodness does not pass by natural descent, but the "effectual fervent prayer" and pious example of Christian parents avail much in behalf of their children. In dying, Richard John Vicars laid his hand upon the head of his son, a lad of twelve, with an earnest prayer that he "might be a good soldier of Jesus Christ, and so fight manfully under His banner as to glorify His holy name." That prayer was answered twelve years later, when the son, then with his regiment in Halifax, N.S., said, as an open Bible lay before him: "Henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus

[4] "Wesleyan Methodist Magazine," 1856.

Christ." The dying father's prayer received a still more satisfactory response when, sixteen years after its utterance, the world learned through Miss Marsh's "Memorials," of Hedley Vicars' service as a "good soldier of Jesus Christ," through the temptations of a military life, and the constant alarms, frequent separations and intense sufferings of Crimean trenches.[5]

Trace we a step further the stream of Christian influence. A letter to Lady Rayleigh, a sister of Hedley Vicars, written by a Prussian nobleman, may afford a gleam of light. "I am a man of the world," he wrote, "which is, in other words, to say I am an unhappy man, weary of amusement, and yet unable to find any peace. I do not, and cannot believe in the universality of such experiences as that of Captain Vicars, but this I know that this little book is the first book on religion which in long years I have been able to read, and that I have not laid it down without—yes, I will own—without tears. It was by accident I took it up—I, a stranger, a foreigner, almost an enemy to England. I was wondering what pleasure I should find for myself in London. As a matter of the war it interested me, and as a matter of the heart it has touched me, and I am this

[5] The son was also indebted to Methodist influences. From Chobham Camp he wrote, in 1854, to his mother a letter describing a period of deep depression. "I cannot tell you what I suffered then. At last, I thought, 'Oh, for some Christian friend to converse with!' I jumped up and saw Mr. Rigley, a home missionary, whom I had seen at the tent on Sundays. I invited him in, and we sat side by side on the straw for more than an hour, conversing on those delightful subjects, the Sinner's Friend and the Christian's Home. Oh, the comfort of meeting with a child of God when Satan has been assaulting you, and tempting you to despair! We knelt on the ground, and leaning against the tent-pole, prayed together." This welcome visitor was Edward Rigley, whose life was sketched some years ago in the *Irish Evangelist*. At the time of the above interview, he was a worker under the auspices of the London City Mission, specially charged by that society with the visitation of soldiers, for which work a ten years' service as a Wesleyan evangelist in Cork had been a good preparation. The acquaintance did not end here. From the camp before Sebastopol, in March, 1855, Vicars wrote to his sister: "I have had a beautiful letter from Mrs. Owens . . . . also from Mr. Rigley, Chobham missionary,"

night at least a better man for reading it. What shall come of the reading, who knows?"

Who knows, indeed! But in eternity, there can be no doubt, similar lines will be traced from the conversion of many others, led to Newfoundland by trade, as was Le Sueur, or on military duty, as was Vicars, and there directed to Christ by Wesleyan missionaries. It is the little we know; the great remains unknown. The day shall declare it!

CHAPTER IV.

METHODISM IN THE LOWER PROVINCES, FROM THE DISTRICT CONFERENCE OF 1813 TO THAT OF 1820.

The War of 1812. Annnal Meeting. Prince Edward Island. Lower Canada. Work in new localities. Arrival of Ministers. Formation of Missionary Society. Candidates for Ministry. General Meetings at Annapolis. The Southern Shore.

The outbreak of war in 1812 was an unwelcome event to the people of British North America. In the Maritime Colonies, however, the evils most dreaded were never endured. More than one monumental pillar marks localities in the Upper Provinces where armies then met in the shock of battle, but no such mementos of that period exist in the Lower Colonies. On the soil of the latter no foeman, an occasional privateer's crew excepted, ever attempted to set foot.

The war was known to be unpopular in New England, because it was regarded as a triumph of Southern influence. In view of this fact, Sir John Sherbrooke, of Nova Scotia, issued a proclamation forbidding any molestation of Americans residing on the frontiers, or interference with goods found on their coasting vessels. About the same time General Smyth, administrator of the government of New Brunswick, taking advantage of the peaceable disposition shown by the people of Maine, published an order prohibiting to all persons under his command any interference with the inhabitants of the United States near the provincial boundary. Soon after the issue of this order the magistrates of St. Andrews and the neighboring Maine officials entered into a mutual agreement to abstain from all hostilities. So

well was this compact observed, that Duncan McColl wrote on the return of peace: "Not one dollar's worth of property was taken by violence from any man on the 'lines,' neither was there any killed, wounded, or taken prisoner amongst us; but in room of judgments we had wonderful works of grace, such as we never saw in this country before."[1]

There was, nevertheless, even in the rural districts, an excitement unfavorable to religious growth. Though the scattered farmers were busily employed in the production and conveyance of the extra supplies required by the forces, their minds were often pre-occupied by vague rumors and startling reports. At the seaports the excitement was ten-fold greater. The arrival and departure of ships of war, the condemnation and sale of prizes, the intelligence of some victory or reverse, or the capture by the press-gang of some luckless stranger, all combined to maintain a state of feeling in marked contrast with the previous quiet of colonial life. In New Brunswick, the general excitement was increased by the despatch of the 104th regiment, raised in that province, to the assistance of the troops defending the more northern frontier. The relation of the mid-winter march of that regiment across Lake Temiscouata and of its share in the sanguinary midnight conflict at Lundy's Lane, belongs to the pen of the secular historian. At the period reviewed such events, with tidings of conflict elsewhere, occupied, in a great degree, public attention, leaving little of special interest to be reported by the isolated pastors, McColl alone excepted. Early in 1813 that minister thought he saw indications of revival, and a few months later he concluded a grateful entry in his journal by the

[1] McColl's well-known loyalty did not wholly protect him from suspicion during his efforts to preserve peace. Rumors of a compromising nature were whispered so loudly by some who would gladly have sealed his lips, that they received attention at headquarters, but on learning of their existence through a gentleman who held him in high esteem, he wrote a letter which covered the author of the slanders with confusion.

remark that he might fill a volume with narratives of conversions. In the interval between March and December, one hundred and twenty persons were added to the membership of the St. Stephen circuit through a revival which continued to afford accessions throughout the two subsequent years.

Other and more humble effort for the Master's sake secured at the same time heaven's rich approval. At Halifax, some devoted Methodists sought to benefit the American prisoners whom the fortunes of war had led into the prison at Melville Island. In the number of the visitors was an English woman, who, during a previous residence in Boston, had opened her humble dwelling for religious meetings. On her approach to a room in the prison, a voice, to her great surprise, hailed her as "Mother." Having turned, she saw at the grating a sailor lad, in whom she at once recognized a former worshipper in her dwelling, of whose movements she for some time had heard nothing. The young man's story was soon told. The cruise of the privateer *Black Hawk*, on board which patriotism and profession together had led him, had been short, a British war-vessel having captured her and taken her into Halifax. The good woman procured for him some necessary clothing, and furnished him and his comrades with a Bible and several other books. Many years later, when he had reached a widely-known position in Boston, he met an aged local preacher who had removed thither from the British Provinces. In the course of conversation the latter spoke of his wife's earlier residence in Boston. The listener asked for her former name. As he heard it a strange impulse seemed to seize him; he inquired for her residence, then hurried away, and soon after, with his whole family, drove up to the door. The interview there was not soon forgotten, for the visitor was Edward T. Taylor—"Father Taylor," of the Seamen's Bethel, and the aged woman to whom he now, in his own peculiar way, introduced his wife

and children, was the humble widow to whom he could say in no figurative language : "I was in prison, and ye came unto me."

It was at Melville Island, Edward T. Taylor once remarked to a Provincial visitor, that Providence pointed out his path of service. To the imprisoned Americans the forms of prayer used by the clergyman detailed for prison duty were distasteful, while certain petitions, strong in British sentiment, were highly objectionable ; they, therefore, requested the commandant to allow Taylor to conduct prayer services for them. Emboldened by the compliance of the official, they asked the young man to undertake a further duty, for the chaplain's sermons were not more satisfactory to them than his prayers. The youth protested that he could not read, and that to preach would be impossible. They replied that he could talk upon his feet as well as upon his knees, and at length he yielded. A shipmate read passage after passage from the Bible, until one had arrested his attention. It was repeated and made the subject of an address that gave indication of the unequalled pulpit strength which, when his belief in Christian truth had become a more vital power, gave him world-wide fame. Successive addresses followed, and the young man, after captivity in Nova Scotia and in England, went forth committed, unlearned though he was, to a work in which he was to have no peer.[2]

[2] "Father Taylor, the Sailor Preacher," p. 35. Of this marvellous Methodist preacher, Dr. C. A. Bartol, of Boston, in a recent article in "The Century," after having recalled the great American orators, remarked, "But in none of them was a power to fuse, blend and kindle so divine as that of Taylor." Walt Whitman, in the same periodical, speaks of the most brilliant lights of bar and stage, adding: "Though I recall most marvellous effects from one or other of them, I never had anything in the way of vocal utterance to shake me through and through, and become fixed with its accompaniments in my memory, like the prayers and sermons of Father Taylor." And a late leading Methodist layman of Brooklyn, in describing his own conversion under Father Taylor, said : "It seemed as if Isaiah and David and Daniel and Paul and Christ all spoke through him."

Through lack of preachers the societies at Fredericton, Nashwaak and Sheffield were all placed in charge of the minister at St. John. On his arrival at that place in 1815, William Croscombe went up to Fredericton, and found there Thomas D. Stokoe, an English local preacher of some ability, to whom he assigned the care of the societies in the neighborhood of the capital. Stokoe remained at Fredericton two years, having as a successor James Armstrong, whose stay was equally short. At St. John, Croscombe found full employment. With abundant pulpit and pastoral work, a "series of conversations" in his study, which led a number of youth into church fellowship, the circulation of eleven hundred dollars' value of English Methodist publications, the erection of a parsonage, and occasional visits up the river, his two years at St. John seemed to pass with unusual rapidity.

In 1814, an official visit was paid to Prince Edward Island by William Bennett, chairman of the district. As a result, the name of James Bulpitt, the only Wesleyan minister for some years on the island, appeared on the Minutes of 1814 and two subsequent years as that of a supernumerary, and then ceased to have any recognition. For some years Bulpitt continued to travel at intervals through the island as a preacher without ecclesiastical relation. In death, at the age of ninety-two, the sacred employment of his better days engaged his thoughts. Having addressed an imaginary congregation, he dismissed it after the usual form, lay back exhausted, and soon after died. His wife, Hannah, to the last a faithful member, was for many years a schoolteacher in Charlottetown.

John Hick, Bulpitt's immediate successor, during a single year established for himself a place in the grateful recollections of many worthy persons. Though his circuit was ninety miles in extent, invitations reached him from

settlers beyond its limits. In August, 1815, he preached the first sermon in a new church at Murray Harbor. At Charlottetown, the Methodists still continued to worship on Sunday evenings in the old church in which in the morning the rector conducted liturgical services, though several years before a lot had been purchased and timber collected for a church of their own. In November, 1814, the frame of such a church was raised, special assistance being given on the occasion by British soldiers. In this building, only partially finished, Hick had the pleasure of preaching the first sermon, in June, 1816. He had hardly, however, resumed his work at the close of the district meeting of that season, when a letter from the chairman directed him to effect an immediate exchange with John Bass Strong, a young minister at Montreal.[3]

Of John Hick's sons in the Gospel, at Charlottetown, two became widely known. One was Albert Desbrisay, the fourth son of the worthy rector. The young man's determination to serve his Lord in fellowship with the Methodist Church, was, at first, somewhat distasteful to his venerable father, whose eldest son had previously taken

[3] An incident connected with Mr. Hick's ministry in Montreal is suggestive. One Sabbath he preached on the observance of the Lord's-day. An official of his church, meeting him on Monday morning, expressed some surprise that a person profiting by transgression of Sabbath law should preach on such a topic. He then informed the perplexed preacher that the Montreal Steamboat Company, of whose stock Mrs. Hick held shares, was in the habit of receiving and discharging freight and despatching boats on Sunday, and that the liquor bars on board were open on Sundays as on other days. The astonished preacher at once admitted that those who shared in the dividends of the company were partakers in the evil; and after some consultation with Mrs. Hick, presented himself at the office of the company. The agent listened to his reasons for the proposed sale of the stock, and then, with a smile, declared that he would dispose of the shares in question to the very person whose criticism had disturbed his conscience. Stepping over to the office of John Mathewson, the agent offered him the stock on easy terms, and urged him to avail himself of a rare opportunity. The Methodist business man, however, firmly refused to accept the offer, and others, less scrupulous, became possessors of the coveted stock. Mr. Hick died of cholera in Quebec, in 1834. His wife was a grand-daughter of Philip Embury.

a similar step, but a consistent life soon won the parent's sympathy and approval. Adam Clarke Avard, at six years of age, had crossed the ocean with his father, Joseph Avard, and had become an intimate friend of young Desbrisay. A student at law, he had been living only for the present world. The removal of his parents from the island, in 1814, weakened the circle of religious influences about him; nevertheless, his friends perceived that he was losing some of his relish for former companions and pleasures. While conscious that the changed life of his friend Desbrisay was increasing the distance between them, he one evening observed Mrs. Chappell, the wife of his father's friend, Benjamin Chappell, leave her home for the prayer-meeeting. Almost instinctively he followed her, to return from the little gathering with the conviction that in heaven's sight he was a sinner. His interest in the preaching of John Hick called forth grateful remarks from friends, who, in a few weeks, had the greater joy of hearing his declaration of conscious personal salvation through Christ Jesus.

John Bass Strong arrived at Charlottetown from Montreal in the summer of 1816—if summer there could be said to be during that phenomenal year.[4] A fishing vessel landed him and his wife at the extreme end of the island. Thence they sailed along the coast in an open boat, and at the end of the fourth day went on shore within four miles of Charlottetown, travelling thither on horseback. The young preacher, a native of Nottinghamshire, had entered

[4] The year 1816 was long remembered by the old folks as "the year without a summer." But little rain fell. The wind blew almost steadily from the north, cold and fierce. In the New England States snow fell in June, in various places, from three to ten inches in depth. In Nova Scotia, in the middle of that month, the ground was frozen sufficiently hard in moist places to carry horses. There were a few warm days, but on September 12th a frost destroyed nearly all the grain.

the itinerancy in 1813, and had been appointed to Shelburne, N.S., but an earnest appeal from Lower Canada had caused him to be sent to that province as the first English Methodist preacher in the Canada of that day. The serious difficulties respecting the jurisdiction of the English and American preachers which, in 1815, obliged William Bennett, as chairman of the "Nova Scotia, New Brunswick and Canada District," to visit Lower Canada, and, in 1816, with William Black, to attend the General Conference of the Methodist Episcopal Church at Baltimore, having rendered necessary at Montreal the presence of a man of greater experience, he was transferred to Prince Edward Island, where, more than fifty years later, he finished his course. For a few weeks he was unassisted, but towards the close of 1816 Sampson Busby reached the island from Newfoundland, and pitched his tent at Murray Harbor, remaining there until the ensuing district meeting.

In the official Minutes of 1815, the Lunenburg circuit first found mention, with a membership of thirty persons. At the district meeting of the previous year, at Newport, George Orth, a German school-teacher, who had become a Methodist in his adopted country, had been present as the first representative of the German-speaking population of the province. Previously popular because of a fine voice, eloquent address and good education, his ministry was attended with a good measure of success. In 1817, seventy five members were reported. The exterior of a church forty five feet in length had then been completed at Lunenburg, but the interior accommodation was of a somewhat rude kind. The term "Newlight," which the children had shouted after him in the streets, at his first visit as a Methodist, had not been wholly forgotten, but his message had come to be received with greater respect, and many had become visitors at the new sanctuary who had declared with

an oath that they would never enter its doors. Some persons, at first ashamed to cross its threshold, had learned to kneel at prayer, and to defend the doctrines they had once derided.

The arrival in April, 1816, of two missionaries from England, enabled the chairman to make provision for another section of country, which had appeared on the Minutes of 1815 as "Manchester and the Eastern part of the Province." John Fishpool, the young minister sent thither, would have been at home with Peter Cartwright and other representatives of "muscular Christianity" in the Far West of that period. Once, while preaching in a provincial village, two young men noisily entered the church, and, on being reproved, as rudely walked out. The preacher instantly followed them, and soon re-appeared with them, each with an arm in his powerful grasp, and placed them like children in the seats they had left. But whilst, in each of the circuits occupied by him during a short provincial ministry, some were ready in later days to recall his name in connection with some brilliant mental effort or eccentric word or deed, others, who long adorned the doctrine of God their Saviour, remembered him as a messenger whose utterances had been to them the "savor of life unto life." His fellow-voyager over the ocean, Thomas Catterick, a man of different temperament, was removed to Lower Canada after a few months' residence on the Annapolis circuit.

The district meeting of 1816 was held in the "Stone chapel" at Point de Bute. An unusual interest attended its religious services. The presence of eleven itinerant ministers and two or more local preachers attracted visitors from all parts of the immense Cumberland circuit. Stephen Bamford's second term there had been the means, as had also the first, of leading into Christ's service sons and daughters of Yorkshire Methodists, whose subsequent lives proved a blessing to that section of country. So large was

the gathering at the services of the Lord's-day that it was remarked that "the chapel was in the congregation, and not the congregation in the chapel." Thomas Catterick, who then for the first and last time met the ministers of the Maritime Provinces, wrote to the Missionary Secretaries: "In almost every house we entered there were some crying for mercy. There appears at this time to be an abundant harvest, but where are the reapers to gather it in?"

The loss feared by Catterick was in some measure prevented by the judicious appointment of James Dunbar as Bamford's successor. Under his direction local laborers were usefully employed; the "Brick chapel" was opened at Sackville early in 1818, and a smaller church built at Tantramar; and visits were paid to several distant settlements. Baie Verte, where several of the numerous sons and daughters of Daniel Goodwin, a New England soldier under Winslow at the reduction of Fort Cumberland, had found a home, and where the Chappells and Allens, and others from the revolted colonies had made themselves farms, had previously been visited by the preacher but once or twice in each year. Dunbar now preached to them once in each fortnight, and saw the society grow to twice its previous number, with comfortable accommodation in a neat little church.

One of the more distant sections of the Cumberland circuit visited by Dunbar was Wallace. Separated from headquarters by fifty miles of road scarcely meriting the name, the people there could only be visited by the preacher once in six months; the membership, nevertheless, had continued to grow in numbers and in activity. Four societies had been formed, eight or ten dwellings had been opened for religious services, and a small church at Wallace, built about 1808, had been made the property of the Connexion. From the leaders and members of this section a strong

appeal had been made to the ministers assembled at Point de Bute, for more satisfactory pastoral supervision. Late in the autumn, Thomas Payne, just from England, reported at Sackville, whence Dunbar sent him on to Wallace. During his eighteen months' stay in that part of the country, he received into church fellowship several persons whose influence, with that of their descendants, has been of great value to the Methodist Church in various parts of the Lower Provinces. To William Fulton and his wife, whom he found at Wentworth in deep anxiety; and to William Tuttle, a member of a family who had bestowed their hospitality upon the earliest visiting preachers; as well as to several others, he proved a true guide and an agent of blessing.

Another earnest request for the presence of a preacher was forwarded at the same time from Yarmouth. This memorial was prepared by an Englishman who had purchased lands and begun the erection of a large dwelling in that township. To Anthony Landers—for this was his name—belongs alike the honor of having introduced Methodism into Yarmouth and of having been a pioneer in that foreign trade which Yarmouth business men of a later generation have prosecuted with singular enterprise and ability. Landers was a native of Monkwearmouth, near Sunderland. His father had sailed his own vessel, and the son essayed to do the same, but misfortunes robbed him of his property and sent him into the forecastle. After various adventures, and a narrow escape in Holland from death as a spy, he at length crossed the Atlantic in a vessel of his own. In 1808, at Halifax a second time, he intended to sail for New York, but thwarted by the embargo put upon British shipping, he engaged a cargo of timber at Yarmouth, and went thither to take it on board. "It was a place," he wrote, "where no ships frequented but their own

small vessels." On his return to London, he became the purchaser from a person there of lands at Yarmouth, of which he neither knew the exact location nor precise extent, but which proved to be of much larger area than he had supposed, and to be situated in several parts of the township.

Through varying fortunes, Landers had not been careless of heavenly pilotage. He had first visited a Methodist church in a spirit of ridicule, but better impulses soon led him in the same direction. The light of truth, slowly dawning upon him, was followed in time by "noonday evidence." In Halifax, he met with Joshua Marsden and Alexander Anderson, and during succeeding visits there, found a welcome in a pleasant and profitable circle of friends. Believing that an opportunity to pay his debts awaited him in Nova Scotia, he took up his residence near Yarmouth. In the autumn of 1812, he launched the *Peter Waldo*, the first of a number of vessels built by him at Plymouth. As occasion permitted, he had been paying off his former creditors, but on a certain day in March, 1812, he settled in full the last claim against him, regarding his ability to do this as one of the "peculiar mercies" of his life. He then resolved to secure some religious care for those among whom he had made his home. A Baptist church, in which he had sometimes worshipped, stood at a distance of five miles from Hebron, near which there seemed to be a sufficient number of settlers to form a distinct congregation; he concluded, therefore, to build a church and bring a preacher across the ocean. When at the Orkneys, in 1813, he thought he had found a suitable man in a "missionary preacher who appeared to hold the doctrine and discipline of the Methodists, though not united to them," but overtures to him were not received with favor.[5] A year or two later he com-

[5] "Narrative of the Travels and Voyages of Captain Anthony Landers," etc. New York, 1815.

menced the erection of a large church at Hebron, and made a pressing appeal to the assembled Wesleyan ministers for the appointment of a preacher.

The arrival at Halifax of three young ministers, sent out by the Committee during the autumn of 1816, enabled the chairman to give an early response to the appeal from Yarmouth. Robert Alder, the first to arrive, was selected for that post, to which he proceeded after a short delay at Newport. Alder was a young man of most pleasing appearance and eloquent address, who, at the previous Conference, had been appointed to a West Indian station, but had subsequently been ordered to Nova Scotia, in consequence of the pressing appeals from that quarter. The township of Yarmouth, at the time of his arrival, contained about four thousand inhabitants, among whom Harris Harding, of the Baptist Church, was the only minister, though a small Episcopal church, organized about ten years before, had erected a place of worship and secured, to the general dissatisfaction of the inhabitants, the heavy tract of land reserved by the government, in 1767, for church and school purposes. About 1799, Harris Harding and a number of his flock were baptized by immersion. At the close of an extensive revival, in 1806, the pastor and members adopted a new platform, having decided that no believers refusing to be immersed should be considered members of the church. Unable, however, to "swallow" at once the "camel" of close communion, they voted that "such believers as the church has a fellowship for, who walk circumspectly, may be admitted by the voice of the church to occasional communion." Only after the lapse of twenty years and more could a majority of the members of this church so far harden their hearts as to exclude from the Lord's table other believers in Jesus, and pilgrims to the same Father's house.[6]

[6] See "Memoirs of Harris Harding," by J. Davis.

During the few months of Alder's residence at Yarmouth Captain Landers was in England, and the young minister, under circumstances so novel to him, was forced to rely almost wholly upon his own judgment. He preached his first sermon at the dwelling of Waitstill Lewis. By some of the inhabitants he was kindly received, but from the "Newlights" he met with warm opposition. Though not less anxious than the settled pastor "to exhibit Christ as the Refuge and Saviour of sinners," the earnest young preacher was condemned as one who undervalued the righteousness of Christ and sought salvation by the deeds of the law. As the church commenced by Captain Landers was only fit for use during summer months, he preached in a large room fitted up with pulpit and benches in the second story of Hebron House, the captain's residence, and sometimes in a dwelling in the village of Yarmouth. Visits were also paid by him to Plymouth and Tusket. A few, at least, of his hearers were convinced that the "new way," as some were pleased to call God's message by him, was in reality the old way of the Gospel; and others, who did not then accept the truth "in the love thereof," were subsequently aided by recollections of his teaching. Twelve persons only were received by him into church fellowship, but in the short list were the names of men and women worthy of remembrance. In the number were Waitstill Lewis and his wife, of whom all the families of the name in the county are descendants. Mr. Lewis, a New Englander by birth, had removed from Halifax to Yarmouth. The circumstances of his conversion are unknown, but the date of it the good man marked with chalk on a beam in his workshop, where for many years it served to cheer him as he glanced at it in any moment of despondency. For some years he had been in communion with the "Newlights," but when they accepted a Calvinistic creed and made im-

mersion a condition of Christian fellowship he withdrew from them. On Alder's arrival, he and his excellent wife welcomed him, and gladly attended his ministry. The wife earlier entered the rest that remaineth, to be followed thither by her husband at the end of a long pilgrimage. Intimately associated with them was Thomas Dane, from Massachusetts, a settler about 1789 at Upper Milton. Thoughtful always, he had profited by the teaching of a Scotch school-master, who frequently preached in the vicinity of Yarmouth. His early removal into the village was a cause of much satisfaction to the few Methodists there, among whom, as a man of active temperament and attractive character and a good singer, he bore an important share of responsibility until his death, in 1828.

In the absence of an immediate successor to Robert Alder, Captain Landers, on his return from England, fitted up a dwelling, and invited Thomas D. Stokoe, of Fredericton, to remove to Yarmouth as a preacher and schoolteacher. For a time Stokoe's ministry proved a blessing. During the autumn of 1817, William Croscombe, then at Liverpool, visited the little church, baptizing ten persons and administering the Lord's-supper. On the arrival of Thomas Payne, in 1818, arrangements were made for the purchase of a building previously used as a workshop. The minister visited the societies in the western part of the province, and carried home eighty pounds; the Wesleyan Missionary Society, at the suggestion of Captain Landers, added a grant of fifty pounds sterling; and, with these sums and local contributions, the building was provided with a pulpit and rough seats. In this sanctuary, enlarged in 1819, and subsequently furnished with pews and galleries, the Methodists of Yarmouth continued to worship, until increased numbers and wealth enabled them to substitute for it the larger and more elegant Providence church.

The name of William Burt, who arrived in 1816, recalls an interesting chapter in the history of an English village. Burt was a native of Cornwall. In his fifteenth year, when apprenticed to a ship-builder at Turnchapel, Plymouth, he found a home with a family named Pope, also from Cornwall. The father of this family had taken his children to Methodist services, and had begun to give them such religious instruction as he could, when death removed him. His first wife, a pious woman, had prayed, as she passed away, that her four young children might be "born again." In the immediate neighborhood no Gospel meetings were held; Sabbaths were profaned and salvation was neglected. The purchase from a hawker of Baxter's "Saints' Rest" by the second son, Henry, was an important incident in the history of the family. Influenced by the preaching of the Wesleyan ministers whom he went to hear at Plymouth, Henry soon decided upon a Christian life, and urged upon his brothers and young Burt the adoption of a similar course. Richard and John Pope, and a young half-brother, William, soon felt the force of truth, and William Burt, a little later, yielded to the same influence, all becoming members of the first society class in the village, of which Henry was early made leader. These five young men were to declare the Gospel of the grace of God in British North America—four of them as successful itinerants, the fifth for a time as an able local preacher. "They were," to use the words of William Burt Pope, D.D., in a sketch of his father, who was one of the group, "but specimens of a great number throughout the land, to whom Methodism came with the triple power of a spiritual, mental and social resurrection. . . . Methodist preaching, as the instrument of God's grace, gave them a new being, and opened to them a new prospect, both for this world and the next."

Of this band of young men, Burt was the first to go

abroad. Towards the autumn of 1816 he hastened to London, at the call of the Committee, to prepare for departure for Nova Scotia. As passengers in the *Victory*, beside Thomas Payne and himself, were Dr. Inglis, afterward bishop of Nova Scotia, and three military and naval officers. The clergymen, "to say the least," treated them "civilly," but they felt themselves obliged to reprove the officers, who swore at the contents of some religious tracts, which the crew accepted from the young preachers in more courteous style. On the day of their arrival the young men met William Black, and accompanied him to his home, and in the evening Burt began his eventful provincial ministry.

At Newport, Burt's first appointment, the outlook was not cheering. One of his earliest duties was a visit to the aged supernumerary, John Mann. For two years that minister had been confined to his dwelling by a complication of disorders. His friends, who had feared that the influence of domestic and other trials had in some measure lessened the light in which he had once walked, were cheered by the assurance of the hope of eternal life which, at the approach of death, he gave to the youthful pastor. On a wintry day, early in 1817, the aged man lifted a hand in token of expectation of rest, then placed it across the other and fell asleep. From the grave of this pioneer of Provincial Methodism Burt turned away, feeling "almost alone in the great wilderness." He had no settled home, but was entertained in turn by the leading Methodist families of the place. A little while only, however, elapsed before evidences of the divine blessing upon his efforts became visible. Conversions took place at Oakland, large numbers entered the societies at Kempt and Kennetcook, and several persons, throughout a long period pillars in the churches at Windsor and Falmouth, claimed him as their guide into the path of life.

The three young preachers—Alder, Burt and Payne—re-

ceived a cordial welcome at the district meeting at Halifax, in 1817. One of the evenings of the session was devoted to the formation of the "Methodist Missionary Society for the Nova Scotia, New Brunswick and Prince Edward Island District." A large audience was present in the old Argyle-street church. Eighteen months previously, the congregation, assisted by the contributions of Governor Sherbrooke and some leading citizens, had made an extensive addition to that building. William Black occupied the quaint-looking round pulpit and presided over the meeting; William Bennett conducted the earlier devotional exercises; and the other ministers addressed the audience from the gallery in the rear of the pulpit. The speakers, clerical and lay, moved and seconded fifteen resolutions. The General Committee then appointed consisted of all the preachers in the district, with all the stewards and more than fifty other laymen. Messrs. John A. Barry and Hugh Bell were the secretaries, and John Starr, Esq., the treasurer. Local committees were to be formed in each circuit. At the next annual meeting three hundred and sixty-six pounds were reported, of which sum one-half had been contributed in Halifax. Each minister had subscribed one guinea, with the exception of William Black, whose more ample private resources had enabled him to cast a larger sum into the treasury, and then excite some innocent curiosity by a further donation of fifty pounds in the name of "A friend."

At this meeting of 1817, two young men appeared as candidates for the ministry. George Miller, whose long life made his face and form familiar to a later generation, was a descendant of one of those Palatines who, about the beginning of the eighteenth century, had crossed from Germany to Ireland, and settled in the county of Limerick, where John Wesley often visited them and their children. Miller

had entered the local ministry in his native land. An uncle, resident at Halifax, had encouraged him to cross the ocean; on his reception into the brotherhood he also furnished him with the necessary outfit. The other candidate, Adam Clarke Avard, crossed the Straits of Northumberland with Sampson Busby, who till then was unknown to the ministers on the main-land, save by report. Several months after conversion, Avard had abandoned the idea of law as the business of life. At the outset of a new path, he had encountered some discouragements, a somewhat brusque trustee, on the occasion of one of his earlier essays at preaching at Charlottetown, having ordered him down from the pulpit. On the invitation of Busby, he had removed to Murray Harbor to take charge of a school, and from the official members of that circuit he had brought the requisite recommendation. By the district meeting he was provisionally accepted, as was also his fellow-candidate, and was sent to Shelburne.

One short year at Shelburne rendered Avard's name very dear to the little flock in that interesting old town. An excellent woman, who a few years ago left earth, dated her better life from the hour in which she first heard him read a hymn in the old church. General regret was expressed at his removal to Newport, but there, too, the Master had work for him. A faded journal, in which, more than eighty years ago, a Christian mother made note of life's joys and sorrows, tells in grateful words of the conversion of her four sons and a nephew through his ministry there. Of these four sons of Anthony Shaw, one entered the ministry, and, after a brief service at home, went by appointment of the Missionary Committee to the West Indies, whence at a comparatively early age he returned to die; and another become a useful local preacher in his native township. The nephew, Robert Salter, the latest survivor of the group—a

part only of those who then believed—was a mere youth engaged as a teacher. Soon after his conversion, his pastor placed in his hands a list of members at Newport, on which his own name was the twentieth, with an intimation that he must forthwith assume the position of leader. Forty-six years of faithful attention to the duties of that and several other offices in the church at Carleton, N.B., his place of residence from 1826, fully justified that early selection by his pastor. Soon after the conversion of these young men, Avard became the assistant of Bamford, at Annapolis.

At the close of the annual meeting of 1817, William Burt set out for the Fredericton circuit. In crossing the bay he narrowly escaped drowning in a leaky vessel, which was beached at Parrsboro', only in time to save the lives of the passengers and crew. His regular circuit journeys led him to the western side of the Grand Lake, where Daniel Stilwell, an American Loyalist, and two or three pious friends, who, with him, had maintained the religious services of the settlement, welcomed the itinerants on their too rare visits. The winter travel over the rivers and lakes perplexed the young Englishman. On his first drive to Sheffield over the great icy highway of the St. John, he had gone but two miles when he induced a friend to try the depth of the ice. When this had been cut as deep as the axe-handle would permit, and without appearance of water, he drove cheerfuly on. Real danger once attended an attempt on his part to guide a "dug-out" across a passage near the head of the Grand Lake during a summer visit. But for any hardships there soon came compensation. The membership at Fredericton, though small in numbers, was not without influence. Among elect women was Catharine Dayton, who, with her mother and brother, had found her way thither from North Carolina. Intelligent and pious, she was associated with Mrs. Thomas Taylor in the organization and early manage-

ment of the Fredericton Sunday-school.[7] To the influence of Miss Dayton and her brother, Burt attributed the conversion of a family on the opposite side of the river, a son and several daughters of which he received into membership soon after his arrival. The father, an American Loyalist, whose wife had perished among the many exiles lost in the transport *Martha*, in 1783, took exception to his children's course, and meeting Burt in the street, charged him with having "injured his family." A kind reply secured for the minister an invitation to preach in the dwelling of the aggrieved father. Catharine Gill, the latest survivor of several "remarkable sisters" of this family, and a cheerful, consistent Christian to her latest hour, joined her earlier friends in the Paradise of God after sixty years of fellowship with the church below. To the agency of Miss Dayton may also be ascribed, in part, the conversion of Christopher Joseph Gaynor, long a leading Methodist layman. A clerk in Fredericton in 1817, he became thoughtful respecting personal salvation, and early in the following year withdrew from Episcopalian associations to join the small church of which Burt was the pastor. For forty years the Head of the church permitted him to remain with the Methodists at Fredericton, as a happy illustration of a godly life, and then crowned His servant's departure with a most hallowed sunset scene.

Early in 1818 a revival took place at Sheffield, where some of the residents at Burton, on the opposite bank of the St. John, were also worshippers. One Sunday evening Burt preached as usual and retired wearied to his lodging-place. Thither, to his surprise, he was followed by as many persons as the house could contain. Prayer was

[7] Catharine Dayton's aid was once invoked by a young student who amused himself with a jew's-harp while she prepared his theme, which, on the following morning, elicited from Dr. Jacobs the remark: "No young man in New Brunswick has written this!"

offered in their behalf by the pastor and an exhorter. In the room where they knelt nine persons bore witness for the first time to the presence with them of the Holy Spirit as the Comforter. On going into an adjoining room, the pastor found several young men pleading for assured forgiveness, and with them he remained until they too testified that prayer had been answered. To the fifteen who then became believers in Jesus, fifteen others were soon added. Such successes were accepted as a satisfactory reason for Burt's absence from the annual meeting of 1818 at Halifax, and were deemed a sufficient cause for sending Robert H. Crane at once to his aid. On the arrival of his young colleague, the senior preacher visited Jemseg, at the mouth of the Grand Lake, and thence crossed the river to Gagetown, where, uninvited to the parish church, he stood on a cart in the front street of that Loyalist village and preached to its people, "Jesus and the resurrection."

From the position then gained at the capital and in its vicinity Methodism has never receded. At Fredericton, valuable members were added and church accommodation was increased; at Sheffield, the membership was enlarged to twice its previous number and a new church was completed; and at Nashwaak, where a few aged Highlanders looked to James Stewart as their leader, Burt went into the woods with several of the congregation and aided them in cutting a frame for a church to be erected on ground given for that purpose by the widow of Colonel Campbell. But isolated facts and dry statistics convey no adequate idea of the work accomplished. The tones in which the young minister's name has been uttered by the few who could bear memories of his presence across the billowy sea of a half a century, have shown how deep was the respect and love then accorded him. One morning in June, 1819, he left Fredericton, watching on the way his "beloved Sheffield," until

the progress of the boat and a sad incident changed the current of thought. A warning against the consequences of daring profanity had been addressed by him to the carpenter of the boat, but had been followed by a repetition of blasphemous language. A little later, in drawing a bucket of water from the river, the poor man lost his balance, and the minister, glancing around at the moment, saw his heels going over the side of the steamer. Stunned, no doubt, by repeated blows from the paddle-wheel, the man never reappeared, and the steamer passed on.

At the district meeting at Halifax, in 1818, two young men offered their services as preachers, both of whom went forth to be successful workers. Robert H. Crane, one of the two, was the first native-born youth to find his way into the Methodist ministry in the Lower Provinces. His mother, one of the earliest Methodists in the western part of Nova Scotia, had seen an answer to prayer and a sequel to effort, when, through a revival in the vicinity of her home at Aylesford, nearly all the members of her family had become partakers of "like precious faith." Beside him, during the usual examination, stood a young Yorkshire man—John Snowball. Though opposed by both parents and employer, he had persisted in seeking a home in the Methodist Church. Having abandoned an intention to offer in England for mission service abroad, he sailed for Nova Scotia, and landed at Halifax during the annual meeting of 1817; and through the persuasion of several ministers attended the meeting of the following year. Thence he was sent with Sampson Busby to Annapolis, and a year later, to Yarmouth.

Within the Annapolis circuit, 1817-19, two religious gatherings took place which were long remembered. Colonel Bayard suggested them, with the intention of promoting the salvation of his neighbors and of lessening the preva-

lence of a spirit of bigotry. Both meetings appear to have been under Methodist management, though held in Baptist churches, because of their larger size. The first, still spoken of as the "great meeting at Nictaux," but mentioned by Avard as the "general thanksgiving meeting," was held at Nictaux Plains on the last Sunday and Monday in September, 1817. Five Methodist ministers—Bennett, Croscombe, Busby, Priestley, and Avard, with two Baptist brethren, Thomas Handley Chipman and Thomas Ansley—met at the commencement. Two Baptist exhorters and two Methodist local preachers were also present. Joshua Newton and Robert Barry, with several members of their families, crossed the country from Liverpool. William Bennett commenced the services of the Lord's-day, at which fifteen hundred persons are said to have been present. His sermon was followed by others from Ansley, Croscombe, and Stokoe. "A most blessed influence," wrote Croscombe, "followed the services." In the evening, Avard preached at Colonel Bayard's residence. Early on Monday, Robert Alder and George Miller joined their brethren. In the morning Alder preached, and Priestley and Miller followed with impressive discourses, Priestley's sermon being heard in almost breathless silence. The more public services of this gathering were ended on Monday evening by a sermon from Busby and addresses by several others. The next day was spent by several of the ministers and other visitors at Colonel Bayard's hospitable home. To the great joy of the heavenly-minded host, three persons then under his roof were persuaded to accept the salvation which had become his constant theme. One of these was a beloved daughter, who became the esteemed wife of a worthy minister; another was a daughter of Peter de St. Croix, an Annapolis Methodist who died many years later in New Jersey.

The meeting of the following year was held in the Baptist church at Granville. Public services were continued for three days. Besides the circuit preachers—Busby and Snowball—were Croscombe and a small "train" from Liverpool; Payne, from Yarmouth; and, during the later services, Avard, from Newport. On the Sunday morning, numbers of heavy farm waggons and "gigs innumerable" were moving in one direction. Three hundred vehicles of all sorts were counted on the grounds near the church, and two thousand persons were believed to be present. Thomas Handley Chipman, the only Baptist preacher there, commenced the services by urging his hearers to "give all diligence to make their calling and election sure." Only a part of those present heard him, for Thomas Brady, a local preacher from Petite Rivière, seeing that the church could not possibly contain the approaching crowds, volunteered to preach in the open air, as he had often done in Ireland. Croscombe followed Chipman with a discourse on the "ten virgins." The intervals, beyond the brief space used for refreshment, were occupied with singing, prayer and religious conversation. Twelve persons, Croscombe believed, were that day saved. Each evening the ministers and leading laymen held a special meeting for prayer. That held on Monday evening, in the dwelling of Joshua de St. Croix, was a memorable one. Croscombe's pen grew eloquent as he wrote of it after the lapse of many busy years. The interest of the public services reached its highest point on the following morning, while Avard dwelt upon the fact of the Christian's "conversation" or citizenship being in heaven, whence he "looks for the Saviour, the Lord Jesus Christ." In all parts of the church ministers and leaders were busily aiding, by counsels and prayers, those whose hearts had been touched. "Hundreds," Avard wrote, "will have cause to bless God that they visited

Granville." A third and similar meeting was held in 1819 at Nictaux Plains, under the management of Bamford, Busby's successor at Granville. William Burt, from Horton, and others, both Methodists and Baptists, took part in the services. Burt says that "a vast concourse of people" attended. "Many souls were converted; and after continuing together for several days, the people returned to their scattered homes, full of faith and the Holy Ghost, to declare what great things the Lord had done for them."[8]

From his headquarters at Granville, Sampson Busby, to whom, in 1818, an assistant was given, paid more frequent visits to Digby and other settlements near it. By some earlier laborers Digby had been regarded as an unfruitful field. Joshua Marsden had concluded that "Jesus Christ had not a foot of ground" there; and another minister, who subsequently entered the old Loyalist village to preach in a blacksmith's shop, had, it was said, exposed himself to some danger by the act; but William Croscombe, sent to Granville, in 1813, had been gladly received when several times he visited the village, and thence went on to the Neck. The court-house, through Colonel Bayard's influence, had now been placed at the disposal of the ministers as often as they could occupy it; nevertheless, Busby, before his removal in 1819, had commenced the building of a small church in the village on a central site. At Broad Cove, a small settlement on the shore of the Bay of Fundy, where evil had held control in spite of earnest effort on the part of his predecessors, he left a large and convenient

[8] These meetings do not seem to have met with universal approval. But few Baptist ministers attended them, and the Methodist ministers, at their annual meeting at Liverpool in 1820, passed, for reasons not given in the records preserved, a resolution that "no more great meetings, so called, be held by our preachers without the previous consent of the district meeting."

building, intended for the double purpose of a place of worship and school-room.

At other points on the southern shore of Nova Scotia than those already noticed, progress merits remark. On the Shelburne circuit, for several years previous to the appointment of Avard, the congregations had been in a great degree dependent upon such sermons as James Mann, in his supernumerary years, could give them. The fourth church in the circuit was built at Barrington, in 1816, on a site given by Matthew Donaldson, an heir of whom attempted, on some alleged legal informality, to hold both land and building. It was in the line of action necessary on the eve of dedication to defeat that unworthy attempt that one first meets with the late Winthrop Sargent, then in his twentieth year.

Winthrop Sargent's father, John Sargent, had been a merchant of Salem, Mass., but at the close of the revolutionary strife he had settled at Barrington, as the only member of the family faithful to Britain. New England religious prepossessions and prejudices long retained their sway over him, but through fortunate influences he was led in his last years to take an active interest in the business of the church of which his wife was a devoted member, and into communion with which all their children sooner or later followed her. Winthrop, in boyhood, became a Christian, and through a long life, whether among early friends in his native place, or in public life as a successor of his father in the representation of the township in the Provincial legislature, adorned his profession. During a period of nearly forty years, he frequently stood in the Methodist pulpit at Barrington, and to the last addressed congregations second to none there in numbers and intelligence. A son, the inheritor of his father's pulpit abilities, entered the itinerancy, and soon attracted atten-

tion as a preacher and pastor of much promise; but consumption, before whose fell influence several of his father's family drooped and died, closed a useful career much too soon, it seemed, to human eyes.

The Liverpool circuit was, in 1817, placed under the care of William Croscombe, who remained there two years. His duties called him to the westward as far as Sable River and Little Harbor; in the opposite direction he visited Mill Village, and three or four times in each year the more distant settlement at Petite Rivière. Knowlan, his predecessor, had opened a new church at Port Mouton, and had seen another commenced at Mill Village. At the latter place had been a solitary member of the Methodist Church, a woman of deep piety and much energy. Human agency could not be traced in her conversion, but on becoming a child of God she sought communion with the Methodists at Liverpool, and opened her dwelling for worship. Her husband, a Roman Catholic, consented to her gift of a site for a church; and the wife, in the firm belief that her Lord would raise up a people to praise Him, set out to secure the erection of a small sanctuary. Early in 1818, Croscombe reported the completion of the exterior of the building and the addition of seven persons to the membership. At Petite Rivière the proprietors of a neat chapel and small dwelling conveyed them to the Conference early in 1817, on the condition that a preacher should be sent as soon as possible. For these premises the Methodists were indebted to Richard Taylor, who, upon his unfortunate failure as a minister in Newfoundland, had made his way to Nova Scotia. James Knowlan, during a merely temporary rest from circuit cares, in 1817, spent a few months at Petite Rivière, and on his removal, Thomas Brady, the Irish local preacher, discharged for some time

the duties of preacher and pastor.[9] At Liverpool, Croscombe ended his first term of provincial service. A fever, the result of exposure, affected his hearing, and prepared the way for the painful deafness of his later years. Through this illness, and the effects of an accident, his health had become seriously impaired. Having received permission to return to England, he made his way back to Liverpool from St. John, the place of the district meeting of 1819, and early in July sailed from Port Medway for Britain.

John B. Strong, at Charlottetown, and John Fishpool, of Bedeque and Tryon, exchanged circuits in 1818. The last-named places had been made regular appointments of the Charlottetown circuit in 1815, by John Hick, by whom a society of six persons had been formed at Bedeque. John B. Strong's first sermon at that place was preached in Nathanael Wright's barn, and was followed by one visit to that section of the island in each six weeks. In December, 1816, he took steps towards the building of a small church at Bedeque, and of another at Tryon. By the district meeting of the next year these places were constituted a new circuit, and in 1818, through the efforts of John Pope and his few associates, the church at Bedeque, previously planned, was put up. Fishpool, on his arrival at Tryon, in 1817, found a partially finished building on a site given by John Lord. Taking advantage of an exchange in the autumn with Payne at Wallace, he visited several other parts of Cumberland county, whence he carried home some money and materials for preparing the church for winter use. Some years, however, elapsed before the interior was completed, its pulpit having been put

[9] Thomas Brady had come to Nova Scotia about 1809. A year or two after Croscombe's return to England he withdrew from the Methodist Church, and subsequently entered the Free-will Baptist ministry. He died at Yarmouth in 1866, at the age of eighty-two.

up at the expense of a Roman Catholic priest, who was not on the island during Fishpool's residence there.[10]

The report from Bedeque and Tryon in 1818 was indicative of spiritual success; in that from Charlottetown the minister wrote of much kindness on the part of his people, but of personal depression through the unfinished state of the church. Of difficulties incident to travel in a new country he had had a good share. "Sometimes," he wrote to the Committee, "I have been lost for hours in the lonely woods and knew not where to go; sometimes very much exposed in crossing rivers and creeks, and twice I have broken through the ice when the water has been two or three fathoms deep. But hitherto the Lord hath helped me." Both ministers were removed from the island in 1819, their places being filled by the appointment of Robert Alder to Charlottetown, and George Miller to Bedeque.

The societies on the Island were at this period also favored with the presence of John and William Pope, two efficient local preachers. Henry and Richard Pope had sailed as missionaries to Canada about the same time that their friend Burt had taken his departure for Nova Scotia, and their brothers, in the course of the next year, had followed them over the ocean with Prince Edward Island in view as a place of business. At the close of a successful year at Bedeque, John Pope yielded to the desire which had been "uppermost since conversion," and offered his services to the Missionary Committee, by whom, on account of

[10] The "facetious" Father Fitzgerald, an elderly Franciscan, reached the island from Newfoundland about 1822. He informed William Temple, when that minister was stationed at Charlottetown in 1828-29, that he had known Mr. Wesley "very well." Mr. Temple says of him: "He kindly offered me the loan of any of his books, which, however, with the works of St. Thomas in Latin, did not amount to more than a sorry fifty volumes. Father Fitzgerald is, however, a liberal man. He built the pulpit in our chapel at Tryon at his own expense, and offered me twenty shillings towards a bell for our chapel here, as he thought we ought to have one." The chapel in Tryon was used till 1839.

scanty funds, a previous offer had been declined. His second offer they accepted, and placed his name with that of Alder at Charlottetown. [12]

Some facts respecting the religious state of Prince Edward Island at this time are given in a pamphlet published on his return to Britain by one Walter Johnson, a Scotchman, who arrived at the island in May, 1820, and spent a year there "with a design to establish Sabbath-schools and investigate the religious state of the country." Over the state of his countrymen in the colony, among whom John Keir was the only minister, he was grieved. Among them were men who feared God, but who were prevented from imparting such knowledge as they possessed to any ignorant neighbors by a dread lest they should "sinfully encroach upon the ministerial office and thereby put an unhallowed hand to the ark of God." In the work of the Church of England he could see little to praise. In favor of that church numerous large reservations of land had been made, upon which others "must not set a foot or put an axe," yet so careless had its authorities been that until three years previously the venerable garrison chaplain, Desbrisay, had been its sole representative on the island. Roman Catholicism, when such were its surroundings, had little reason to seek disguise. One Sunday afternoon, while the visitor was in the neighborhood, a horse-race took place near the Roman Catholic church, on the Hillsborough River, whence a great multitude went to the race-course, the bishop's attendance being necessary to prevent riot and bloodshed! To the Baptists and Methodists Johnson gave general commendation. Meetings for Sab-

[12] A younger brother of William Pope, known later as the Hon. Joseph Pope, joined the others at Bedeque in 1819, and after their removal carried on business for many years on his own account. The late Hon. James College Pope, for some years Minister of Marine and Fisheries under Sir John A. Macdonald's administration, was his second son.

bath worship were kept up by the former at eight stations, at each of which the "life of religion" was maintained. Their preacher, Crawford, who had attended the seminary of the Haldanes in Scotland, was the only Gaelic preacher on the island. Among the Methodists the visitor found his most ready helpers. At Murray Harbor he heard from a Methodist local preacher, the captain of the small craft which had taken him thither from Three Rivers, a sermon which he regarded as a "very plain and serious discourse;" and of the "old settlers" at the place he wrote, after having taken "particular notice" of them, that he was "agreeably surprised to find that both in speech and behaviour they exhibited many pleasing features of genuine piety." The single Sunday-school in existence on his arrival was that of the Methodists at Charlottetown, the teachers of which, in reply to his expressions of surprise at the presence of some very young children, informed him that they must take them or none, as they could retain no scholars beyond the age of ten or twelve. In a closing summary, Johnson remarks of the Methodists: "They have so many excellent local preachers that they seldom want for sermons in all their regular places of worship; and it must be acknowledged that wherever the Methodists abound vice and immorality are made to hide their heads, and every man and woman is taught to pray. The members of their churches are mostly from England or the island of Guernsey."

CHAPTER V.

METHODISM IN THE LOWER PROVINCES, FROM THE DISTRICT MEETING OF 1820 TO THE DIVISION OF THE DISTRICT IN 1826.

District Meeting of 1820. Matthew Richey. Revival at Liverpool. William W. Ashley. John Marshall and William Temple. Deaths of Ministers. Work in several Circuits. George Jackson. Controversy on Baptism. Albert Desbrisay. Old Cumberland Circuit. Arthur McNutt, John Baker, James G. Hennigar and Thomas H. Davies. Prince Edward Island. Priestley at St. John. Membership.

In 1820 the annual meeting was for the first time held at Liverpool. One of the most interesting services took place at six o'clock on the Lord's-day morning. It was conducted by a youth of seventeen years, who, as a candidate for the ministry, had accompanied James Priestley from St. John. While preaching at a halting-place on the way he had shown some nervousness, but on the morning in question he arose in the pulpit with apparent self-possession, and in due time announced as his text the emphatic counsel to the exile at Patmos, "Worship God." Charlotte Ann Newton heard him, and recorded in a private journal some of the impressions made upon herself and others. The youthful appearance of the preacher had at first excited sympathy, but soon, relieved from all anxiety, his hearers had full opportunity to discern in him that rare combination of the elements of pulpit power which in a few years made him a preacher never to be forgotten by any who listened to him. The fair critic remarks that the sermon "was delivered in a most pleasing, systematic and devout manner, and without apparent effort;" that his thoughts

were clothed in "very superior language," and that "both voice and manner were in unison."

Matthew Richey, the preacher of that morning, had passed through some varied experiences. His childhood had been spent in the district of Rathmelton, a "very wild" part of the county Donegal. His parents were members of the Irish Reformed Presbyterian Church, popularly known as "Covenanters." He was being trained for the ministry of that church, when a young friend proposed a visit to a Methodist prayer-meeting, and thus unwittingly gave to his fellow-student's life an altogether new direction. The meeting was one of a series which the few scattered Methodists of the place were maintaining in the absence of an itinerant preacher. Pleased with the hearty singing of the simple worshippers, the young man repeated his visit. A new element of interest now arrested his attention. The prayers to which he had at first listened in a spirit of criticism became a subject of serious consideration. It seemed to him that the minister who had led the petitions of the worshippers in the church of his boyhood had learned to regard the Most High as so glorious and exalted, and so little in sympathy with the suppliants at His footstool, that no direct immediate answer could be expected by them; whilst these humble Christians, to whose faith he had till then been a stranger, had been taught to regard the High and Holy One as one who "in very deed" dwells with men, interested in the recital of their wants and ready with fatherly love to supply their real needs. An appeal to the teaching and spirit of the Holy Scriptures convinced him that his new associates had been the more fully taught of God. In the train of this discovery came another—that of the privilege of assured acceptance by heaven, enabling him who has complied with the conditions stated in the inspired Word to rejoice in the conviction that he is a child

of God; but of the way by which a sinner can obtain justification with God he had yet to learn. This indispensable knowledge the Holy Spirit was pleased to give him as he read Fletcher's "Concluding Address to the Serious Reader," a copy of which had been placed in his hands. Having taken the little book where he might read it without interruption, his attention was arrested by that impressive passage at the conclusion of which the author exhorts his reader, "when the arrows of the Word fly abroad," to "drop the shield of unbelief, make bare the breast, welcome the blessed shaft, and remember that the only way of conquering sin is to fall wounded and helpless at the Redeemer's feet." These words led the youthful reader, in humble submission, to the cross of his Saviour. The emphasis and energy with which, nearly sixty years later, the whole passage which they conclude was repeated by him from memory in his study at Windsor, rendered them more beautiful to the ear of the single listener than any quoted words that had ever fallen from his eloquent lips.

Among the humble Methodists at Rathmelton, Matthew Richey at once sought a spiritual home. His new associates were not slow to open pathways of usefulness for their gifted young brother. From one of his earliest sermons, preached in a small dwelling, a young girl went to her home to make a consecration of life to her Saviour, a consecration never forgotten by her during a subsequent pilgrimage of sixty years in Ireland and New Brunswick. The active effort of the young local preacher, with that of an associate who like himself had been in training for the ministry of another section of the church, gave much encouragement to the Irish Wesleyan missionary who had gone to his Conference appointment in the "dreary wilderness in the county Donegal and the wild mountains of Muckish," in the face of gloomy representations, and had pursued his work with

"troubled heart." "These young men," he wrote to the Committee in London, "are truly converted to God and are very useful among the people. They are not to be excelled by many for their gift in prayer, sound understanding and upright walk and conversation."[1]

Matthew Richey soon found a place on the list of eloquent men whom Ireland has again and again nourished only to grace and bless other lands than their own. His father could not be reconciled to the purpose of his promising son to enter the ministry of another communion than his own ; the son, therefore, the more readily allowed himself to be drawn into the current of emigration which had then begun to set steadily from the United Kingdom in the direction of the British American Provinces. On his arrival at St. John, N.B., he obtained a situation as a writer in the office of a leading lawyer, and a little later became an assistant to Dr. Patterson, of the Grammar school. Meanwhile he had commenced in the Germain-street church pulpit his long colonial career as a preacher. From Liverpool, where his brethren gladly accepted his offered services, he was sent, in response to an earnest appeal for help from Duncan McColl, as the junior preacher on the "St. David's, St. Stephen, and Magaguadavic" circuit. After the lapse of some years, his father and other members of the family followed him to New Brunswick. In their adopted country the father so far acknowledged the hand of God in the course of the son as occasionally to listen to him, and a younger son became a worthy member of the Methodist church at Fredericton.

The religious services of the annual meeting seem to have prepared the way at Liverpool for the remarkable revival of that year, though in the earlier gatherings of that season

[1] First Report of the General Wesleyan Methodist Missionary Society, 1818, pp. 46, 47.

of blessing, William W. Ashley, an eloquent preacher of the "General" or "open-communion" section of Baptists, was the principal agent. This minister, whose name was long recalled on the southern coast of Nova Scotia, belonged to a family which gave three other preachers to other religious denominations, and at one time a lieutenant-governor to the state of South Carolina.[2] At the present day he would have been regarded by religious leaders in general as an evangelist of the most approved type. After a ministry of four years in the United States, he visited Liverpool. His first meetings were held at Milton, but an invitation soon led him into John Payzant's pulpit in "Old Zion." His more thoughtful hearers there enjoyed his sermons, though for a time they took exception to the enthusiasm of some who had followed him from Milton; but at length they discerned beneath certain ebullitions of feeling a work bearing the seal of the Holy Spirit, and for that reason entered zealously into its advancement. Ashley and Sampson Busby combined their efforts, and conducted services alternately in the Methodist and Congregational churches. In November, Busby became ill through overwork, and William Burt left Horton and travelled through the woods by way of Lunenburg to supply the place of his afflicted brother. "I often preached," Burt wrote, "on the forenoons of week-days, and three times on the Sabbath, with more or less conversions at every service."

Memorable results attended this combination of effort for successive months. The immediate effects were visible throughout a large section of country. Nearly every dwelling at Liverpool became a place of prayer. Requests from several settlements led Burt as far as the Ragged

[2] William W. Ashley's own family became in some respects a more remarkable one. Of eight sons, six were Baptist preachers, one of whom, however, died in the ministry of the Protestant Episcopal Church.

Islands, where three Irish Roman Catholics were among the converts. The preacher grew a little nervous one day, when several Indians, "fully armed," entered the preaching-room, but before the close of the service their leader fell upon his knees, prayed for more than twenty minutes in his native Micmac, and then rose to his feet, with the declaration, "I'll pray to God as long as I live." Of the happy death of this Indian, Burt some years later heard with deep satisfaction. Busby's visits to Pleasant River were also rewarded. An interesting class there was placed by him under the care of his brother, Ralph Busby, who, after conversion in his native land, had emigrated to Nova Scotia, where faithful service as a leader and local preacher was cut short by sudden death, in 1823.

The lapse of years bore precious testimony to the worth of this revival. It was then that James Barss commenced a forty-three years' steadfast service, and then, too, that Hugh Houston, whose long and useful work as a local preacher merits grateful remark, entered upon the path of life. In the long list of those whose "goings" were at the same time established, were also two other young men, both of whom became widely known in Provincial Methodism. Arthur McNutt, one of them, was a native of Shelburne. His father was a rigid Presbyterian; his mother, one of that group of Methodist women whose names became as ointment poured forth in that old Loyalist retreat. To the patience with which Rebecca McNutt bore the trials which befell her because of her religious associations, and to her readiness to give "with meekness and fear a reason of the hope" that was in her, the son traced some of his earliest religious convictions. At Lynn, Mass., whither the family had removed in 1810, he was led to decision through a sermon by Elijah R. Sabin; but in a short time, through disobedience to a call to the ministry and association with

thoughtless companions, he lost relish for spiritual pleasures. On returning to Nova Scotia, he entered into business, but his Master would not permit him to prosper in any other sphere than that assigned him by Himself. Meanwhile, a sermon by William Croscombe, while that minister awaited at Port Medway the sailing of the vessel which was to carry him to England, aroused the wanderer, and at Liverpool, during the great revival there, he returned to the "Shepherd and Bishop of Souls."

The other young man, between whom and Arthur McNutt there then began an eternal friendship, became prominent in business, political, and religious circles, and at a good old age of unusual beauty died at his native village. His father, a leading man at Wolfville, was an Episcopalian of liberal ideas; his mother, like a number of other early converts of William Black in that section of the country, had embraced Calvinistic views; but their house was a home for visiting ministers of all names. The son, Thomas Andrew Strange Dewolf, was accustomed in later days to say that at twelve years of age he was a Christian, and that often at that period, when at prayer in some secluded spot in the fields, heaven seemed very near. Once in particular it seemed that with him were the "spirits of just men made perfect," only hidden from him by a very thin veil. "That, brother," said Theodore Harding, of the Baptist Church, to him one day when the long-attached friends were comparing personal experiences, "was the communion of saints." The early days of the revival at Liverpool found him fond of gay society and lacking the comfort of religion, though he had not wholly thrown off its restraints. During the progress of the services he one day, in thoughtful mood, met Arthur McNutt, and the two, alike interested in a topic so engrossing as to exclude for weeks nearly all attention to secular business in the community, talked with

each other, and on a certain evening knelt side by side at the communion railing of the Methodist church. Both obtained forgiveness of sins, united with the church under Busby's pastoral care, and both in the course of a few weeks became class leaders.[3]

Names now familiar appear for the first time in the Minutes of 1820. One was that of John Marshall, of Peterborough, England, who in 1818 had been sent out to Tortola. His health having failed there, he sailed according to instructions for Halifax, which place he reached in such weakness that he was unable to report at the district meeting at Liverpool. His first year of provincial life was spent as a supernumerary on the Horton and Windsor circuit. Another new laborer was Willian Temple, previously intended for Newfoundland. Nearly all his relatives were Independents, but the salutary influences of a Methodist employer's home predisposed him at conversion to a church home among that employer's friends. The "Christian Community," a London organization for evangelistic and general religious work upon an unsectarian basis, had for some years been in existence, and the life-service of a number of successful Wesleyan ministers and missionaries had been commenced under its auspices. William Temple, in 1812, became a member of this society, of which for four years he was the secretary. Early in 1816, an intimate friend, Thomas Catterick, then under orders as a Wesleyan missionary for Nova Scotia, persuaded him to offer his services for the same field. The committee, regarding a

[3] John Burnyeat, the Episcopal visiting missionary, wrote in November, 1820, to Bishop Inglis: "The 'awakening,' as it is termed by some, or 'emotion of grace' by others, which arose at the time I was in Liverpool through the instrumentality of a Baptist teacher from the United States, will hereafter form an important event in the history of the church of Nova Scotia, and at present affords matter of curious speculation in its bearing upon the foundation of the mission about to be established there." William Twining was then about to go to Liverpool as Episcopal minister.

lameness caused by accident in childhood as a disqualification for foreign service, declined his offer but engaged him as an assistant in their office. A four years' service there, and the activity displayed by him in the out-door duties connected with the frequent departure of missionaries, led the Committee to reconsider their decision, and to propose to him missionary work under their direction in the North American Provinces. Having accepted the proposition, he and Mrs. Temple landed late in the autumn of 1820 at St. John, whence he at once proceeded to the assistance of Avard at Fredericton.

During that Conference year two beloved ministers entered into rest. The first to depart was the venerable supernumerary, James Mann. In accordance with an oft-expressed wish to "cease at once to work and live," heaven's messenger gave him brief warning. The winter of 1819-20 was spent by him at St. John and Grand Lake, whence in the spring he returned to his favorite quarters near Shelburne. During the summer he was frequently unable to preach, but in the autumn he rallied a little. On December 3rd, he preached an earnest sermon from Hosea viii. 12—his last sermon—at Barrington, where many years before Freeborn Garrettson, as the human agent, had called him into the ministry. Christmas-eve found him at North-East Harbor, his place of preaching on the following morning. On that morning he complained of pain in the left arm, but went on a sled through the deep snow of the previous night to the dwelling selected for preaching, and at the close of the sermon performed the marriage ceremony. That afternoon the spirit broke away from the clay tabernacle. A grave had been opened at Cape Negro and Robert H. Crane had preached a funeral sermon there, when Robert Barry, who had hastened from Liverpool, appeared on the scene, to claim the body of the deceased minister for Shelburne. The

corpse was then placed upon a sled and drawn towards its destination by young men. At various points on the route a halt was called, to give friends an opportunity to take, through the glass pane, a last look at the face so familiar. At Shelburne the body, attended by six ministers of several denominations, was carried into the church, and was afterwards deposited as nearly beneath the pulpit as the rocky site would permit.

The name of James Mann is worthy of a prominent place in the records of the church he loved. Few of the early provincial preachers were better known than he; few held a warmer place in the hearts of the good and true. He was of large stature and dark complexion, preserving generally the old costume of "short clothes," and attending with scrupulous care to the details of dress. Those who knew him well saw beneath an apparent sternness a tenderness which strongly attached them to him. His letters to his young friend, Winthrop Sargent, show the aged man to have retained a young heart. He was not, there is good reason to believe, a bachelor to the last altogether by choice, as some have supposed. One "sweet, familiar face," that of a lady converted in New York during his brief ministry there, is reported to have long haunted him at his studies and during his long and lonely walks. A determination to seek a nearer relation than ordinary friendship at length led him to New York. Some persons who sailed with him divined his purpose, and knew that he was too late, but left him to learn his fate from the lady's own lips. His brethren often smiled as they spoke to each other about his unsuccessful errand, but took good care not to mention it in his presence. From his first provincial home he could not tear himself finally away. More than once he bade its people farewell, and then found his way back. The attachment was mutual, and in families of all classes and denominations he was ever a welcomed guest.

Of the pioneer preachers of the Lower Provinces, James Mann was one of the most able. The American preachers showed their appreciation of his talents when in 1791, the only year of his ministry in the land of his birth, they placed him in the city of New York as the colleague of such men as Thomas Morrell and Richard Whatcoat. The discourses of his later years are said to have been "chaste, edifying and usually unimpassioned;" sometimes upon the love of Calvary, but more frequently upon the terrors of the law. As a pastor, his influence was of the highest character. "No frivolity or mirth," says Winthrop Sargent, "could appear in his social intercourse, yet he was cheerful and happy. Exceedingly prudent and circumspect in all his associations with saints and sinners, no speck of moral delinquency ever attached itself to his character." "Even the ungodly," wrote a minister who visited the southern coast a year or two after his decease, "would not allow an insinuation against his memory, but would fight for him."

During his more active years, James Mann endured much hardship. The routes he travelled were generally passable only on foot. Long after he had ceased to frequent those paths, aged men deemed it an honor that they had sometimes carried his saddle-bags. Some of his journeys involved much danger as well as fatigue. Stephen Humbert once accompanied him on a visit to the Long Reach on the river St. John, when both narrowly escaped death in making their way from Major Brown's to an appointment at three miles' distance. As they left the shore, the storm burst upon them with great violence. While the snow blinded them, the wind carried them over the ice, at its pleasure, for two or three miles. At length, a slight lull permitted them to see the shore and reach an uninhabited building. Having broken open the door, James Mann, who had lost his hat in the unwilling race, covered his head and frost-bitten face

with the contents of his pack, and then paced the floor at a vigorous rate till a clearer sky permitted them to find their way back to the hospitable home they had left. There the portly preacher, wearied out by his unusual speed, threw himself down and groaned till sleep came to his relief. Still more imminent danger once threatened him on the road from Port Mouton to Liverpool, when he lost his way in the deep snow and wandered on until overtaken by night. Faint with fatigue, he sat down beneath a tree, with little hope of being able to endure the cold till morning. Fervent prayer, however, was at once followed by an impulse to "rise and go forward," which seemed to electrify his whole system. His spirits revived and strength returned, and in the course of an hour or two he thankfully greeted his friends at Liverpool.[4]

At the district roll-call of 1821 the name of Adam Clarke Avard received no personal response. His sun had gone down ere it was noon. In 1820 he had been removed from Annapolis to Fredericton, and about the same time the Committee in London had selected him as their first missionary to the Esquimaux near the Straits of Belle Isle. Repeated colds, caught during winter travelling, terminated in March in illness which soon ended in death. The day before death, his colleague, Temple, prayed that the sick man might once more be enabled to testify of salvation. Awaking from stupor, he asked the purport of the prayer. "That," he remarked slowly in reply, "is the blessing of eternity—of eternity;" and soon after the eloquent tongue lost its cunning. On the following Lord's-day a sermon suited to the occasion was preached by James Priestley, and

[4] Thomas Lloyd, a minister sent out by the Society for the Propagation of the Gospel, perished in February, 1795, about fourteen miles from Chester, on his way to Windsor. He was accompanied by a guide, but a storm of snow, hail, and rain obliged him to send the guide back to Chester for assistance, which reached the spot many hours too late. The rescuers found the body lifeless and frozen hard.

then the Methodists of Fredericton in deep sorrow placed the body of the beloved young preacher beneath the pulpit of their church. Thence in 1838, on the transfer of their property to others, they removed his dust and placed it beside the grave of Joseph Alexander. "A more useful preacher, perhaps, of his age," said William Temple, "America never saw."

Several weeks in the autumn of 1821 were spent at Lunenburg by William Black, at the request of his brother ministers. Twice on each Lord's-day he preached in the neat little church which Orth had built almost wholly by his own efforts. For the benefit of hearers familiar only with the German language, the preacher repeated several of the visitor's sermons and concluded the services with a hymn and prayer in their own tongue. On one Sabbath morning Black administered the Lord's-supper to about one hundred communicants. Ten of these were residents of the town. There Orth had still to endure much opposition. Only a few months after Black's visit, when a "sorry horse" had prevented William Temple, to his great disgust, from reaching the town in time for an appointment, a "wicked rabble" marched through the streets with a trumpet, to the annoyance of the disappointed pastor and congregation. Several of these disappointed ones had come fifteen miles to meet the visiting preacher. "You will form some idea," wrote Black, "of the evident desire with which the people hunger after the Word of grace, when I inform you that men and even aged women would again and again, during the whole of my stay, cross rivers and, regardless of the badness of the roads, walk six or eight miles to the preaching and return the same evening, in some instances completely wet and weary." A single Sabbath was devoted to sermons at Petite Rivière, where in the small membership, included in a single class, the visitor found several persons "alive to God."

From Shelburne, Robert H. Crane, in 1821, reported success. Summoned from Yarmouth for the purpose, he had preached a sermon on the death of James Mann, and in so doing had become the agent in leading into the path of life a young hearer in whom the deceased minister had taken a deep interest. Alexander Hood Cocken had been rendered thoughtful by letters received by him during a fifteen months' stay in New York by James Mann, but a deeper impression had been made upon him by the bearing of his clerical friend during a storm which threatened the destruction of a vessel in which they were fellow-passengers. From McNutt's Island, he crossed to the shore to take part in the burial of the aged minister. During that short absence, a turning-point was reached. Soon after, to the unconcealed surprise of some former friends, he sought membership in the Methodist Church, and to the end of a long life gave proof of satisfaction with his choice by generous support of the schemes of the church, intelligent sympathy with her ministers, and useful service as a local preacher. Having been requested by the chairman to remain at Shelburne, Crane had the satisfaction of receiving as members a number of young people who had been led to serious thought by the sudden death of a gay girl. A few months later, Sampson Busby visited the place, and carried home the impression that he had never met with a "more sensible, humble, lively people." John Sprott, of the Presbyterian Church, about the same time wrote to his friend, Duncan McColl, that this "pleasing revival seemed to extend to Presbyterians, Methodists and Episcopalians."

Under the care of John Pope, sent to Shelburne in 1822, the aspect of the circuit gave even brighter promise. At that very time, however, the Committee in London were making arrangements for the minister's removal to the

West Indies. On receiving an intimation to that effect, he remonstrated as earnestly as a due regard for constituted authority would permit; the circuit officials forwarded an appeal for his longer stay in a place where he was so useful; and William Temple, then at Liverpool, sustained their appeal most forcibly, but all was in vain. The decree was not changed, and to the work in the town, where the interior of the church had just been finished, as well as to that in the surrounding settlements, a lamentable check was given. A year later, the death of the excellent Elizabeth Hoose, sister of Robert Barry, and a mother indeed in the Shelburne Israel, left a serious blank in religious circles in the old town.

The Horton circuit, of which Windsor was then a part, was placed in charge of William Burt in 1819. It had grown in importance under the previous management of William Bennett and his young colleague, Alder. They had established regular appointments at Cornwallis, where Joseph Starr, a son of one of the early New England settlers, on the return home of a daughter who had become a Methodist in Halifax, had invited them to preach at his own house at Starr's Point, and afterwards in an old dwelling from which he had removed the partitions for the accommodation of the increasing congregations. Burt, during a three years' stay, established other appointments in the same township, and began the erection of a church, which was used until the dedication of a new and neat church in Canning in 1854. At Lower Horton, on the last Lord's-day in May, 1821, a new church was opened, the old one having been drawn across the road to be converted into a parsonage. At Wolfville, then known as Upper Horton, he frequently preached in the dwelling of T. A. S. Dewolf, who sometimes assisted him as an exhorter; and at Horton Corner, as Kentville was called until 1820, he found the

frame of a church, which, before his removal, was formally opened for worship. Of the whole circuit, Lower Horton was the head, and to that place, in 1821, John Pope was sent as a colleague of Burt. At Horton, William Burt Pope, D.D., one of the most distinguished theologians of the present day, and in 1877-78 president of the British Wesleyan Conference, was born and baptized.

At Windsor, during the earlier months of 1822, Burt noticed among interested listeners several students at King's college. As they were desirous of a conversation with him, an interview took place in a field near the village. He found the young men deeply interested in the subject of personal salvation, and anxious to attend his ministry, but prohibited by a college statute from presence at any religious services but those of the Episcopal Church. "It is painful," said the chief speaker of the group, in reference to the preaching to which they were compelled to listen, "to have to feed on husks when our souls desire the children's bread." On Good Friday, Burt again met them, and held a long and interesting conversation with their leader, whom he regarded as a "very pious young man." The turn of the itinerant wheel a few weeks later, and Burt's removal from the province, prevented him from giving further aid to these young men, but after some years had elapsed, he learned with much pleasure of the piety of some of their number, and in particular of their leader, Mr. M.[5]

[5] In a letter in the *Christian Visitor* in 1856, David Nutter, about that time pastor of the Baptist church at Windsor, throws some light on the subsequent history of at least one of these young men—probably their leader. "In one season," says the writer, "the influence of the truth extended to the college. Several of the students were deeply impressed, and obtained hope in Christ. Amongst the number was our much-beloved and lamented Frederick Miles. These young men had no connection with us. They used to come to our meetings, occasionally on Sunday evenings and at other times, but I think it was like Nicodemus, by stealth." Frederick Miles, B.A., became a highly esteemed minister of the Baptist Church in New Brunswick.

The first minister stationed at Windsor, which in 1822 became the head of a circuit, was George Jackson. On his arrival at St. John from the West Indies during the previous autumn, he had gone to Cumberland, where he remained throughout the winter. Diminutive in stature, he was not surpassed by any of his provincial fellow-laborers in intellectual power. Soon after his arrival at Windsor he sent to the press a series of letters entitled, "An Humble Attempt to Substantiate the Legitimacy of Infant Baptism, and of Sprinkling as a Scriptural mode." These letters, issued in a pamphlet of eight and twenty large and closely printed pages, were written at Sackville and addressed to Priestley, the chairman of the district, at whose instance they were written. A pamphlet on the same subject by Duncan Ross, a Presbyterian minister at Pictou, had appeared in 1811, and had been followed by a bulky volume from the pen of James Munro, Presbyterian pastor at Antigonish. The purpose of these writers, like that of Jackson, had been defence and not attack. "The advocates of the immersion theory," said Jackson in his preface, "have refused to give us credit even for sincerity; and because we do not preach a 'baptizing sermon' on the occasion of each infant baptized it is very generally remarked by them that we know our practice cannot be justified by the Scriptures and, therefore, we choose to pass on in silence. Thus the very peace of our missionaries has been urged as an argument against their proceedings, and they have been branded with an inconsistency which I hope they abhor. In addition to these things, a succession of covert attacks—chiefly in family and private conversations with the members of our societies, and by the lending of books on the point in controversy between them and us—have been incessantly repeated, and at length self-defence appeared indispensable."

George Jackson's pamphlet called forth an early reply from two quarters. Of the production of "a mechanic of New Brunswick" he took no notice, because of its "scurrility and irrelevancy to the subject in dispute;" but to William Elder's "Infant Sprinkling weighed in the balances and found wanting" he replied in a second series of letters, which filled a volume of two hundred pages, entitled, "A Further Attempt to substantiate the legitimacy of Infant Baptism," etc. Of the controversy thus continued few details must here be given. Many pens, wielded by men of no mean skill, were worn out in the contest. In it Presbyterian, Episcopalian and Methodist on the one side and Baptist on the other took part with pen or voice through a long series of years, while many persons who were scarcely capable of comprehending clearly all the points at issue, flung about them unbrotherly epithets with a freedom sometimes shameful.[6] In a certain Nova Scotia village, when a Baptist and a Methodist minister had closed a discussion on baptism, the school-boys of the place undertook to decide the question for themselves by a fight with snowballs!

Some very good people, sick at heart of the constant din of clashing ecclesiastical weapons, have wearily asked whether the opinions of a single individual have ever been affected by these unwelcome contests. In relation to Jackson's contributions to this class of literature an affirmative answer may readily be given. They led to a most decided change in the views of one at least of their readers—that one the minister who had hastened into the lists as an opponent of their author. William Elder, a member of a

[6] The principal writers on the Baptist side were Edmund A. Crawley, Charles Tupper and Alexander Crawford. Among ministers on the other side were Matthew Richey, Methodist; I. W. D. Gray and James Robertson, Episcopalian; and William Somerville, of the Reformed Presbyterians.

Presbyterian family which had removed from the north of Ireland to Falmouth, N.S., had at his conversion become a member of the Baptist Church, and later a much-esteemed minister of that body. On a calm review of his own pamphlet in reply to that of Jackson, he became convinced that some of the arguments advanced by himself were "inconclusive." Then came doubts respecting the general correctness of the views he had for years been setting forth, and as these doubts increased in force his mind remained in a "fluctuating state." At length, during the winter of 1833-34, he gave the subject careful thought, and thus became clearly convinced that he could no longer "conscientiously continue to baptize persons by immersion who had previously been baptized by sprinkling or pouring."[7] His congregation at Bridgetown, as soon as he had informed them of his changed views, summoned a "council of advice." On appearing before his brethren, he asked to be treated by them as a council of Congregational ministers had treated Dr. Chapin, when on his adoption of Baptist principles, they gave him a regular dismission from their own body and a recommendation to the ministers of the Baptist Association. His brethren, however, met this reasonable request by a prompt denial, with the explanatory statement that the cases were by no means parallel, Dr. Chapin having renounced error for truth, whereas Mr. Elder was guilty of abandonment of the truth. Having failed in effort to convince their pastor of his "error," the members of the church at Bridgetown accepted the advice of the council, and excluded him from further "fellowship" with them; and to this action the members of the next Association saw fit to give a unanimous approval. Acceptance of an offer of the services of the excluded minister having been regretfully

[7] See preface to Elder's "Reasons for relinquishing the principles of Adult Baptism and embracing those of Infant Baptism."

declined by the Methodist ministers of the district, in consequence of restrictions imposed by the English Committee, he took charge for a year of the Congregational church at Liverpool, and at a later period entered the ministry of the Episcopal Church, in communion with which as the first minister at Sydney Mines, Cape Breton, he died after some years of faithful service.

At Guysboro' and in its neighborhood, Arthur McNutt may at this period be said to have begun his long itinerant service. With reconversion earlier convictions of duty had returned in force. Prevented by financial embarrassment from going forth as a fully authorized minister, he submitted to be led on by slow and short steps. A visit in the autumn of 1821 to the eastern part of the province, during which he held religious meetings at several settlements on the coast, was prompted by business, but a second, which took him to the head of Chedabucto Bay, was wholly evangelistic in purpose. No Methodist minister had been sent there after the removal of Armstrong in 1817, and lack of pastoral care had interfered with the permanence of the revivals which had taken place during the presence of that minister and his predecessors. A faithful few had, nevertheless, continued to hold occasional services in several dwellings; and in 1819, a small church had been built at Cook's Cove, near which several Methodist families named Cook long resided. In 1821, the little band of believers was strengthened by the arrival of Charlotte Ann Newton, a devout woman who had for years enjoyed the rare Christian influence of a home with her uncle, Joshua Newton, of Liverpool. The announcement, early in 1822, of Arthur McNutt's arrival cheered them still more. Numerous meetings were held with such results that the young man returned to Halifax to represent the spiritual need of the district to the assembled ministers. They heard his state

ments, examined him in reference to his doctrinal views, and, having given him a local preacher's standing, sent him back to watch over the work and extend it. There were fields more attractive to a young man just putting on the harness, but, cheered by his seniors, and in particular by the kind interest taken in his progress by William Black, he returned to Guysboro' to prosecute for two years a mission which often tried his energies to the utmost. Two weeks out of six were spent at Guysboro'; the remaining four weeks were devoted to journeys, generally on foot, along the shore between Guysboro' and Canso. When health had yielded in some measure, William Murray, just accepted as an itinerant on trial, was appointed in his place.

About the same time, Albert Desbrisay also entered upon his itinerant life. When his friend Avard and he had met at the district meeting of 1818, Avard had urged him to become an itinerant preacher, but he then seemed to have little idea of ministerial labor except in a local sphere. At the annual meeting of 1822, however, as if in the room of the dead, he asked a place among the ministers and went with Priestley to the Cumberland and Petitcodiac circuit. But few preachers were then to be found in that section of the country. Between Sackville and Sussex there was no Episcopal minister. In the settlements along the banks of the Petitcodiac, William Black had made some early and successful essays in Christian work; but during the long absences of himself and his few helpers, others had entered into his labors. Alline's successors had taken part of the ground, and in 1798, Theodore Harding, strong in the influence of an extensive revival at Horton and Cornwallis, had gone thither and gathered a number of "Newlights" into Baptist fellowship. An annual visit was all that the Methodist preacher at Cumberland was able to pay the people scattered over this distant section of his charge; and it is

not probable that the adherents of other denominations received any greater amount of pastoral oversight. George Jackson, after a visit there in the spring of 1822, gave the Missionary Committee a sad picture of the moral condition of the majority of the inhabitants. Some who had been members of Methodist societies before their removal thither, and many of the children of these, were being "abandoned to neglect." The people, he reported, had become "quarrelsome and litigious to a proverb—so much so that the courts of the county were generally protracted to an unusual length by cases of assault from that neighborhood." Here and there, nevertheless, the visitor found persons who, with William Chapman, a nephew of William Black, had been "faithful among the faithless." A part of these had lived in the district for many years; a few others were English Methodist emigrants who, on their passage in the *Trafalgar* in 1817, had suffered shipwreck at the mouth of the Bay of Fundy. These new settlers felt deeply the spiritual destitution of the country, and through their representations, added to the appeals of William Chapman and other earlier residents, Petitcodiac was placed upon the Minutes of 1822 as a part of the Cumberland circuit, to be cared for by Albert Desbrisay. Thence he was transferred during the following summer to another branch of the old Cumberland circuit, known as "Parrsborough and Maccan." Robert H. Crane, his only predecessor in that particular district, had left a church in course of erection near Parrsboro', another nearly finished at Maccan, and a society of twenty-seven members. Throughout the circuit, in which Nappan was included, an Episcopal minister was the only other resident pastor. An extensive revival during the early months of 1824 led to the formation of new classes at Maccan, Parrsboro' and Nappan. At Amherst there was then neither Methodist church building nor organized membership.

Several circuits were at this time favored with visits by John Baker, a young English missionary, whom service in Western Africa and the West Indies had obliged to leave St. Vincent in 1822 for the British American Provinces. After some months' stay in these he went to the United States and sailed from Boston for England, but at Sable Island the vessel went ashore. The rudder and some of the nearest timbers had been torn off, and the passengers had been expecting speedy destruction, when the vessel, unusually strong, righted and drifted off the shoals. At the end of twelve weary, wintry days on the floating wreck, and after the young minister had been twice washed from the rigging, a passing vessel took off the ship's company and landed them at Liverpool. During the subsequent five months he remained in that part of Nova Scotia, rendering important assistance to William Temple at Liverpool, and also to his neighbor, Orth, at Lunenburg. In July he sailed from Port Medway for England, accompanied by a young lady from Mill Village, who had consented to share his future lot.[8]

This minister, while at St. John, became the agent in the conversion of a youth greatly beloved in Provincial Methodist circles in subsequent years. James Gilbert Hennigar had been thoughtful as a child. When John Baker found a temporary home under his father's roof, the son was preparing to take a situation near his father, on the civil staff of the engineer department. The ministerial guest, frank, open and well-informed, won the attention of the youth, and thus prepared him to listen to counsels till that time unheeded. The voice which said, "Thy sins be forgiven thee," soon whispered, "Go, work in My vineyard." Just then the

[8] After the death of John Baker, many years later, in an English circuit, his family came to Nova Scotia. One of his daughters became the wife of the late G. N. A. F. T. Dickson, and a second that of John Wakefield, both esteemed Methodist ministers in Ontario.

father obtained a coveted place for his son, but through the influence of a Christian wife he yielded to the son's conviction of duty, with a request that he should not be sent to preach without some further preparation. In view of this, he placed him under the care of James Priestley, then at St. John, but such at the time were the exigencies of the work that at the district meeting of 1824 the ministers sent young Hennigar to Sheffield, as the successor there of his cousin, Thomas H. Davies.

Thomas H. Davies had gone from Annapolis to St. John an attached adherent of the Church of England. A pious aunt admired his blameless life, but regretted his ignorance of vital godliness. Her conversations with him removed some of his prejudices, and the reading of a little book led him to seek forgiveness of sin. During his search for light he received such assistance from the sermons he heard on Sunday evenings in the Germain-street Methodist church that he judged it his duty to unite in membership with true worshippers there. A little later he became involved in a severe mental conflict respecting a call to the ministry. Freed, however, in a providential way from obligations which might have blocked his path to the pulpit, he set himself to preparation for his life-work. Early prepossessions led him toward the Episcopal Church, but in that direction he then saw no open door; and when at a later date one was presented, he had learned to regard a Methodist preacher's position as "more honorable than that of a bishop elsewhere." The removal to the West Indies of John Pope and Thomas Payne, who took farewell of their brethren at the annual meeting of 1823, having rendered special measures for the supply of vacant circuits an immediate necessity, he was sent as a local preacher to Sheffield, where he commenced a long and honorable service.

"Herein is that saying true, one soweth and another

reapeth." Such was the message sent to Thomas H. Davies by James G. Hennigar soon after the arrival of the latter at Sheffield. To Davies the year at Sheffield had been one of much mental conflict, weak health and lack of visible success having led him sometimes to question the wisdom of his course. But such years, like those of much brighter aspect, have an end; and one Sunday evening the discouraged young preacher gave a farewell sermon at Sheffield, and at dawn of the next day left that place for Wallace. Through that farewell address the accumulating influences of months of preaching and prayer seemed in part to find development. One Sunday morning in June, 1824, James G. Hennigar stepped on shore at Sheffield from a small vessel, and in the afternoon began his ministry there. In a field "white unto harvest" many sheaves were soon gathered, over which sower and reaper rejoiced together. Among those who then placed themselves under pastoral care was William Harrison, who a year or two later entered the Methodist itinerancy, from which, after short service, he retired on the ground of ill-health, to find from subsequent wanderings a long rest in a forty years' rectorship of of St. Luke's Episcopal church, Portland, N.B.

At the annual meeting of 1824, the office of chairman passed from James Priestley to Stephen Bamford. The connection of the cause of this transfer with the history of the St. John circuit forbids absolute silence respecting it, while justice at the same time demands that it should be looked upon in the light of other days. At a time when the absence of intoxicating beverages in any home was a confession of poverty or an insult to a guest, and the refusal to take them was an affront to the host, a terrible danger threatened him in whose constitution there lay dormant any inherited thirst for stimulants. For such a man there was no middle course between an unceasing fight with a

universal habit and a rapid advance to ruin.[9] To this class belonged the genial, eloquent Priestley. Mistaken friends aided him downward; a few true friends saw his danger and admonished him, but only when a pleasant habit had become a vile tyrant.[10]

Rarely have men in the discharge of duty found themselves in a more unenviable position than that occupied by the ministers who met at St. John for disciplinary action in this painful case. The popularity of the erring pastor, whom one of these ministers, nearly fifty years later, described as the speaker "most worthy of imitation" of all whom he had known in England and the colonies; a widespread public belief in his innocence; and the sympathy called forth by the illness and death of his wife, which caused a brief postponement of the trial, rendered the discharge of duty most difficult. They were hooted in the streets, scurrilous notes were addressed to them, their names appeared on placards at the street corners, and a once prominent Methodist rushed into the press to fan the flames. To such a pitch, according to a young minister of that day, was public feeling wrought, that one evening while a sermon was being preached, a pistol shot was fired through a window of the old Germain-street church. Thus sustained by public sympathy and misled by popular applause, the erring minister refused to admit his amenability to the

[9] In reminiscences in the *Christian Visitor*, David Nutter, a patriarch of the Baptist Church, wrote, a few years ago, respecting ministers: "What a wonder we did not all become drunkards! I look back upon the temptations through which I and others have passed with a shudder!"

[10] Dim as may have been the light of other days, the course pursued by ministers professing to be guided by Wesley's "Rules" remains—where the liquor evil was concerned—a mystery. At the Provincial district meeting, of 1818, it was asked, not without some reason: "Shall spirituous liquors be in general use among the preachers?" and the grave Englishmen, in the face of Wesley's emphatic rule on the subject, only placed in their Minutes the evasive answer: "It is requested that every preacher give attention to this question, that no offence be given."

special meeting, and by his own action severed his connection with the ministry of Methodism. His former brethren had therefore to remove Alder from Windsor to St. John, and make the earliest possible report of their action to the Committee in London.

The opponents of Methodism in St. John were not slow in predicting from the housetops her total extinction in that city; and to some of her friends the prediction seemed not unlikely of fulfilment. Not more than twenty persons listened to Bamford's sermon in the Germain-street church on the Sunday morning following the official meeting, while crowds awaited Priestley's appearance at a large brick building secured for his use. Numbers also approached the latter preacher with offers of financial assistance. Among these were some conscientious persons who could not be persuaded of the justice of the charges preferred against a minister so generally esteemed; there were also some Irish Primitive Wesleyans, or "Clonites," who had been but a short time in the city; and rallying around the same standard—sad omen—were a large number of persons making no pretensions to religion, some of them even notorious for intemperate habits. By this combination, popularly known as the "United Primitive Methodists," a large brick building, long called the "Asylum Chapel," was commenced in August, and pushed on with such vigor that early in December, 1824, it was opened with the usual ceremonies for public worship.

The existence of a congregation formed under such auspices and composed of such elements was naturally brief. Even before the occupation of the new building, evidence of the power of an unwelcome conviction and of a decline in interest was observed. In the meantime, too, the eloquence of Alder, a previously popular minister at St. John, had proved a counter attraction. Early in

November, 1824, in reply to some unfounded statements sent forth through a city paper, the official board of the church issued a circular. Through this medium they informed their friends that but one of the circuit officials had abandoned his post; that eighty good members, living in thorough harmony, were in their society; and that on the previous two Sunday evenings nearly six hundred hearers had listened to the sermons of their pastor. This circular, owing to the extent of the misrepresentations made, was followed by the publication, in February, 1825, of a more elaborate statement from the pen of Alder, which, on the eve of its passage through the press, received as a postscript a copy of a note addressed to the preacher at the "Asylum Chapel," forbidding him to conduct any further services in that building, and bearing the signature of the person who had defended him in the legislature, and had circulated the statements which had rendered Alder's "Defence" a necessity.

A part of those who had wavered between adherence to the church of their childhood or adoption and their regard for a favorite preacher soon found their way back to former associates; but of the many who had openly espoused the side of the erring minister few ever again availed themselves of the privileges of church-membership. A larger number became outer-court worshippers. The unfortunate man who had caused the strife applied in vain to the British Conference for reinstatement. After the lapse of some years, during which he had been practising at a distance as a physician, he appeared in Montreal at the time of a district meeting. The assembled ministers, charmed by his bearing and encouraged by his assurances of reformation, gave him a cordial greeting, and permitted him, at Matthew Richey's solicitation, to preach during their session. The congregation heard him and urged his appointment to their

pulpit, the delegate from England promised a favorable representation of his case to the British Conference, and everything seemed to indicate a reinstatement in his former position, when the old habit, aided by the presence of temptation on a hot day on a St. Lawrence steamer, reasserted its power and ruthlessly trampled the eloquent preacher under its feet.

The pulpit of the "Asylum Chapel" had many subsequent occupants. A Mr. West was, for a few months, a sort of idol there, but at the end of that time his congregation called him bitter names and quarrelled among themselves, till one evening constables were called in to preserve order. An Irish Primitive Wesleyan, invited to occupy the pulpit, nearly took the property out of the hands of the trustees, who only learned the wily preacher's plans in time to thwart them. In 1830, William W. Ashley, previously of Liverpool and Yarmouth, occupied it, as he informed his friend Arthur McNutt, for "the purpose of establishing the ancient order of things," according to the formula of Alexander Campbell. At a later period, Episcopalian services were held for a time on Sabbath evenings in the same building; William T. Wishart, a Presbyterian minister, also preached in it; and in 1849-50, it was used by Dr. Burns and the Free Church congregation under his pastoral care. At length "St. Stephen's Hall," as it had been named by its Presbyterian owners, was sold, and the proceeds used in the erection of St. Stephen's church; and the place having lost altogether its ecclesiastical character, became familiar to the public as the "Medical Hall."

During a part of the period under review three ministers were stationed on Prince Edward Island. Burt and Jackson, on their way thither in 1823, were accompanied by John Pope, about to leave for the West Indies. Unable to find a vessel at Baie Verte, they hired two men to take them

along the shore in a boat. Again disappointed, through the non-arrival at Cape Tormentine of an expected vessel, they resolved to cross the Straits in the same flat-bottomed boat. At a short distance from the shore the sea proved rough, but when midway, the boatmen became helpless through fear, and the ministers, in serious doubt whether they should ever reach the shore, had to take sole charge of the frail craft. At length they succeeded in reaching Cape Traverse, and thence they found their way to Bedeque on horses.

At Charlottetown and the adjacent settlements Burt found a membership of seventy-eight persons, several of whom, subsequently standard-bearers, had but recently arrived from England. The members outside of the town were at Lots 48 and 49, and Little York and Cornwall. Pastoral duties and the erection of a parsonage, for which his predecessor, Bamford, had made preparation, allowed him few idle moments. Success, however, soon made labor seem light. At Little York, where some Yorkshire villagers had found a home, a revival led a number into society, and a few months later resulted in the building of a new church. Several, who at Charlottetown then also first apprehended Christ as a personal Saviour, were long associated with Methodism in Prince Edward Island, while others were trained for useful service in spheres far distant. A call from an English Methodist, employed at Cambridge's shipyard at Souris, led Burt to that place in 1824. The good man had felt so grieved over the absence of religious services in that part of the island that he had walked to the capital, a distance of sixty miles or more, becoming so crippled by the journey, that for several days he was unable to return. As soon as the winter travelling would permit, Burt set off for Souris, accompanied by a gentleman who had volunteered as guide. At the head of Souris harbor they called at the home of a Methodist brother whose wife

had persistently opposed his religious opinions and practices. The wife, who was nursing an apparently dying child, gave the visitors a cool reception; but words of sympathy and a prayer offered for mother and child soon and forever dispelled the evident prejudice. The child at once began to improve, and the mother, seeing in this fact an answer to the prayer of the unwelcomed preacher, ceased, to the great joy of her husband, to show any further opposition. At Souris he found several persons who had anxiously awaited the arrival of a minister; and with these and their neighbors he spent nearly a fortnight in preaching, visiting, baptizing their children, and forming a class. On the evening of Christmas, 1824, an auxiliary missionary society was organized at Charlottetown. William Pope, Esq., high sheriff, was chairman, and other speakers were the ministers—Burt and Jackson, with Cecil W. Townshend, C. Binns, Esq., and Isaac Smith. So successfully was the work of this auxiliary carried on that for the year ending in May, 1827, a larger sum was reported for missions from Charlottetown than from any circuit in Nova Scotia or New Brunswick, St. John alone excepted.

For some time George Jackson met with little to cheer him on the Bedeque circuit, but during his last year of residence he was permitted to see at some settlements such results as might have been expected from his able and judicious ministry. From Tryon, in 1826, he was able to report a large increase in the congregation; and at Crapaud, which place he had almost determined to abandon, the spirit of inquiry and hearing had spread, the congregations had become large and deeply attentive, and a site for a church had been promised. In 1824, Robert H. Crane succeeded John Snowball at Murray Harbor. Of the two classes there, one was conducted in the French language; there was also a small English class at Three Rivers.

The growth of the membership of Methodism in the Maritime Provinces during the twelve years, ending in 1826, was about one thousand. Towards the end of this period an unusual number of losses had been caused by removals. The reaction which followed the close of the war in 1815 was being severely felt in all quarters. An unprecedented activity in business had been caused by the conflict. Money was abundant, and produce of all kinds was sold at exorbitant prices. Extravagance, especially in the use of intoxicating liquors, had been cherished to an extent passing present belief. The inevitable consequence of the cessation of the sources of an artificial prosperity, and of the extravagant habits induced by the temporary inflation of business, was a reaction producing an almost universal gloom. Under its influence, some families from the farming districts were attracted to Upper Canada, whither many had gone during years preceding the war, but the general decline in business led larger numbers from the towns and villages to other British colonies or to the United States.

In not a few cases the local losses to provincial churches proved a gain to weak societies elsewhere. At St. Eustatius, a speck on the Carribean Sea, a negro slave, converted in America, had introduced the Gospel with much success among his fellow Africans, when the slave-owners became bitterly opposed to him. In no West India island was a warmer welcome extended to Coke by Christian Negroes; in none did he meet with a more hostile reception than from the Dutch governor and authorities. In spite of the relentless cruelty and banishment inflicted upon the heroic colored leader, known in Methodist history as "Black Harry of St. Eustatius," and the passage of a law enacting the infliction of thirty-nine lashes on any colored man found praying, large numbers of slaves became converts; but so late as in 1821, though the storm of persecution had passed over, no

white resident had become a Methodist. In that year a young white man, a distant relative of the former tyrannical governor, led the way, soon to be followed by men of position and influence. This change was the result of the removal to the island of a family from Halifax, the mother of which, familiar with the ministry of William Black and his colleagues, had proved faithful through all vicissitudes to her God and to her religious convictions. Through intimacy with this Provincial family, the young man had formed an undesired acquaintance with the Wesleyan missionary to the island. Converted through Methodist agency, he broke through social barriers and gave himself to the Methodist Church. Having entered the service of the Committee in London, and later, that of the American Methodist Church, he preached the Gospel in the West Indies, among the Oneida Indians, and in Liberia, and then returned to the home work of American Methodism.[11] At a recent date the Methodist was the only Protestant body in St. Eustatius, and was liberally aided by the Dutch government.

It is, nevertheless, probable that losses in membership through removals were more than counterbalanced by arrivals from abroad. That restless rush which seems to have been a part of the Creator's plan for peopling the world had passed its earlier stages. The stream of emigration from Britain, which, before the outbreak of the second war with America, had been flowing westward, at the termination of the conflict began to move with broader current. Directed principally towards the United States and Upper Canada, the human tide, nevertheless, touched our shores. Some of the wanderers found homes on the parcelled-out acres of Prince Edward Island ; others sought tracts of land in the newly opened farming districts of the

[11] "Reminiscences of the West Indies," by a Methodist Preacher, Methodist Book Concern, New York, 1849.

other provinces; while not a few entered upon former pursuits in the sea-port towns, where their grandsons are now in many cases leading citizens. At the port of St. John alone nearly six thousand persons arrived from Great Britain and Ireland during the three years ending in 1826, and these were but the advance-guard of a great procession. Occasional reference is yet made to the hardships endured by these emigrants, but a great number of their descendants enjoy the fruits of their grandsires' conquests over the unbroken wilderness, while they know little of the story of their physicial toil, mental conflicts and religious privations.[12]

From these emigrants Methodism in British North America received valuable accessions. Scotch settlers in Ontario, early visited by Canadian itinerants at their backwoods homes, gave to Methodism in the Upper Provinces both numerical and intellectual strength, but from the same class that church in the Maritime Provinces received a much smaller number of adherents. Many of the English emigrants, Wesleyans in their native land, became pioneers of the denomination in their adopted country. Their small, rude dwellings, encircled by the forest, frequently offered a home to the itinerant and furnished him with a preaching room, until through combination of effort in more prosperous days, neat and comfortable churches dotted the various districts. No less valuable has been the help derived from the Irish emigration of former years. Great numbers of

[12] In March, 1823, John Sprott, Presbyterian pastor at Windsor, wrote in his journal: "This is the Sabbath-day. The roads are so bad I cannot go to Newport. Hard is the lot of many emigrants who have lately been removed from the full light of religious institutions to the darkness which spreads its gloomy shades beyond the western main. Their children, relieved from Christian restraints, are daily ripening to be outcasts from God. The Sabbath returns, but where are its wonted joys? No temple is there, no messenger of salvation, no song of Zion ushers in this blessed morning. The voice of devotion is not heard, except in the whispers of a broken heart, and the children are not baptized except by a mother's tears."

Irishmen had already been seeking in transatlantic regions better homes than their native land, enchained by Romanism and impoverished by absentee landlordism, could give them, when the famine fever of 1817 came to turn the movement into a sweeping tide. Many of these emigrants had been comfortable farmers, small tradesmen, and mechanics, representatives of a class which constitutes the strength and muscle of any population. Numbers of them, as they tore themselves from the land where lay the dust of their fathers, left blanks in the leadership and closed doors to the itinerant.

Fortunately for all, the various national elements in our growing population have become so happily blended as to render impossible any close analysis of the present influence of each upon Church or State in our several provinces. In the wide Canadian Dominion descendants of each of the various races represented in her aggressive population are playing an honorable part, all having worthy representatives in the ministry and laity of our great church.

CHAPTER VI.

METHODISM IN BERMUDA, FROM 1813 TO THE CENTENARY CELEBRATION IN 1839.

James Dunbar and other missionaries. St. George's and Bailey's Bay. Testimony to work of missionaries. William Sutcliffe. Congregationalists at St. George's. Tempest-tossed missionaries. Roger Moore, James Horne, Edward Fraser and others. State of mission. Difficulties through slavery. Progress under James Horne. John Crofts. A worthy leader. Thomas Smith. St. David's. The Dockyard. Emancipation. John Barry and others.

James Dunbar spent two busy years in Bermuda. During the temporary absence of Sir James Cockburn in 1813-14, he saw the revival of persecution at Hamilton in a decided form, and he, therefore, in accordance with the English Act of Toleration, made application for a license for the church at that place, as well as for the new one in course of erection at St. George's. The attorney-general questioned the application of the Act to the colonies, expressed a belief that by previous enactments the Methodists were secured from any undue interference, and for these reasons declined to grant the requested licenses. For relief, however, from all doubts, Dunbar waited on the governor on his return to the islands during the succeeding summer. That officer assured him that he would take pleasure in putting the Methodists in possession of any privilege in his power to bestow, and soon after forwarded the licenses to Dunbar, who found them of value as safeguards against interference with public worship.

Soon after Dunbar's arrival, in response to an official request for a second preacher, William Wilson, a young Irish missionary, somewhat debilitated by residence in the

West Indies, became his colleague. The two ministers, in August, 1814, conducted the opening services of the first Methodist church at St. George's. This building, forty feet in length and thirty in breadth, was erected at a cost of a thousand pounds.[1] Two aisles, running through it, left a narrow row of pews against each side-wall, with a third row of large pews in the centre, directly in front of which stood the tall tub-shaped pulpit. The thirty-five pews and a number of free seats proved insufficent for the numerous applicants, and a gallery across the front of the church was therefore soon after provided. As a wooden building, it soon yielded to the influence of the Bermudian climate; and fourteen years later the trustees reported that "if it happen to rain when the congregation is assembled, they have much difficulty by moving about to keep themselves dry." The Methodists of St. George's, however, continued to use it for worship until the autumn of 1839, when a tremendous hurricane broke over the islands, unroofing dwellings, destroying wharves, and driving shipping ashore. Then the already decayed place of worship, precious to many in Bermuda as the cradle in the new life, and to numbers abroad as the spot where they learned of personal salvation, was levelled to the ground.

In accordance with instructions from England, Dunbar sailed for Nova Scotia at mid-winter, 1814, accompanied by his wife as the first representative of Bermuda Methodism in the wide mission field. Wilson, left in charge, was joined in March by Moses Rayner, a young Englishman, of whose subsequent long service as a missionary his feeble health during a twenty months' residence in Bermuda permitted but slight hope. On Rayner's arrival Wilson proceeded to

[1] The currency of the islands was at that time at the rate of twelve shillings sterling to the pound. In 1841, the currency of the mother country was introduced.

occupy new ground. Services were held and a small membership gathered at Bailey's Bay. Some of these earlier services among "a pleasure-loving people" were conducted with difficulty. "Every door seemed to be bolted against us," said Wilson, "and the only place that could be procured was the lower room of an old house in which every window and door is in a shattered state. In this ruinous place I have often preached when the wind blew in on every side, and the ungodly who wished to annoy us, entering the house at another part, have got over our heads, and by walking to and fro, talking and laughing, disturbed the congregation and prevented others from attending." After some time, though alternating between hope and despair, Wilson resolved to attempt the building of a small church. The lady to whom he had been indebted for the use of the deserted dwelling, gave him a site, and some other persons, from whom he had not even expected good wishes, gave him such liberal aid that in February, 1816, he authorized workmen to proceed with the building of the small sanctuary. Just then, Rayner, under instructions from London, sailed for Antigua, while William Ellis, a sufferer from toil and exposure in Newfoundland, made no movement toward the more genial climate proposed to him by the Committee. Left thus without a colleague, and on a mission where only a man of herculean strength can long presume to attempt the work which Providence has designed for two men, Wilson, who had already been advised to seek an early return to Britain, could give little further attention to the newer and smaller congregation.

The expectation of removal, early in 1818, led to a review by Wilson of his own and his predecessors' work. In spite of the excitement during the war and the departures at its termination, the leading congregations had grown, the membership had increased, and the acceptance by Richard M.

Higgs of the office of local preacher had added a valuable helper in pulpit work. By the Missionary Committee, too, in reply to circulars sent by them to the colony, warm commendation of the work of the successive missionaries had been received from such men as the senior associate judge of the islands, the mayor of Hamilton and several other gentlemen of prominent position.[2] A still higher and a holier satisfaction was that which came from the happy manner in which several of the earlier converts had finished their course. These departures, so frequent in the history of our larger churches as to call forth only brief remark, were rich in blessing to the pastor and four-score members in Bermuda, who nevertheless seriously felt the absence of each successive delegate to the General Assembly and Church of the Firstborn.

Wilson's successor, William Sutcliffe, a former missionary to Nova Scotia, arrived from England in November, 1817. Late in the following month Wilson, with his wife, a worthy Bermudian, sailed for Antigua, and thence soon returned to Ireland. Rest, with the bracing air of his native country, so far improved the young minister's health that in 1819 he was appointed to a circuit, but on his way thither he was seized by a fever, from which he died. His successor's stay in the islands was shorter than his own had been. Few men were better prepared than Sutcliffe to meet by a gentle but faithful prosecution of duty the revival of a spirit of persecution of which there were too evident indications, but his days of active endeavor were nearly ended. In 1819 yellow fever invaded the islands and spread with great rapidity. None of the membership fell

[2] The circular, to which these gentlemen, and a number of others in the West Indies, furnished most satisfactory replies, was called forth by the activity of several English publications in misrepresenting the operations of missions in the colonies, those especially of the Wesleyan Missionary Society.

victims to the epidemic, but the pastor, and his wife as well, narrowly escaped death. The Committee ordered him to Nova Scotia, but after a short delay he sailed for Canada, and thence soon returned to England. In subsequent years his faculties became somewhat enfeebled. His wife, a worthy helper in his several missions, died in 1833. Over her remains he prayed that he also might be taken home. Four days later his prayer was answered.

Declining health having obliged James Dunbar to take flight in the winter of 1819 from Halifax, he reached his former station after serious danger through a heavy gale and a lee shore. His three years' residence proved a period of true spiritual prosperity. "Many," said the official members in a letter to the Committee at the end of his term, "have been the subjects of sound, saving conversion, the congregations have increased in numbers and in serious attention, prejudices have disappeared and many have been added to our society." A pleasant address, agreeable manners, and a deep interest in young people gave Dunbar greater influence among the white population of Bermuda than any minister had had since the departure of Marsden. The same qualities had aided him during his absence in Nova Scotia and New Brunswick. "A dear little man was James Dunbar," said an aged lady, the widow of a well-known minister, when in recalling the scenes of her childhood in her home at Wilmot she remembered how he had then talked with her in his pleasant way about Christ and salvation. Under his direction an auxiliary missionary society was formed at Hamilton, in 1820, when the excellent H. H. Cross, Independent pastor at St. George's, preached the special sermon. After his return to his native land Dunbar labored with equal success, ending a useful service in 1860, in the eightieth year of his age.

The Congregational or Independent church at St.

George's merits appreciative mention because of the impulse given by its formation to evangelical religion in that town, and the assistance received by Methodism from several of its members at a later period. Included in its membership —never large—were choice spirits, successors of a little remnant who had preserved unquenched the coal which had been kindled in the islands under the ministry of Whitfield; and with these were associated a few others of kindred sympathies from abroad. The light had shone dimly for some time, but when the struggle to worship God according to other forms than those prescribed by the National Church had been successfully fought, its presence became apparent. Then the faithful few, whom doctrinal differences and, perhaps, social considerations had kept aloof from the earlier Methodists, united in a small band and maintained stated services, at which some one of their number generally read a discourse from some standard volume. Mary Winslow, the grand-daughter of a gentleman who had cordially received Whitfield at St. George's, and an earnest Christian, as her memoir by her son, Octavius Winslow, D.D., abundantly testifies, made use of her position when in England as the wife of a military officer, to secure for the little company the erection of a church and the appointment of a pastor. Through her untiring efforts H. H. Cross was sent to her native town as a spiritual under-shepherd. From several causes the church organized under his direction had only a brief existence. In the course of a few years the pastor was removed by death, the roof of the wooden sanctuary fell in, and the members were gradually scattered. The few who remained in Bermuda for several years visited the Presbyterian church at Warwick at communion seasons, but at length became members of the Methodist church or congregation at St. George's and welcomed attendants at its nearer sacramental services.

A prominent member of this choice group was William Samuel Trott, whose name is yet dear to some Bermudian Methodists. Early training and a preference for the Congregational form of church government led him to unite with those who had adopted it. Some time after God had called the pastor home, and the church had ceased to exist, Mr. Trott became a regular worshipper with the Methodist congregation. Though an Independent in principle, his assistance in public religious services, and his financial aid, were freely given to the Methodist ministers and people. For more than forty years he and his pious wife conducted at their own residence the "Home Sabbath-school," which was continued for years after his death by several ladies who had been trained in the school, and was then transferred by them to the Methodist Church. Mary Seon, who in her girlhood, and in the face of strong opposition by relatives, had also united with the Independent church at St. George's, became in 1847 a Methodist class-leader at Bailey's Bay.

During the early months of 1821, the Methodist and Independent pastors received unexpected assistance from two storm-tossed brethren. The story of their rough passage to a quiet haven adds an interesting page to the numerous narratives of missionary journeyings. One of the two—Duncan Dunbar, a Scotchman, sent out to Sheffield in 1811 by the London Missionary Society—had gone back to Britain from New Brunswick as a Baptist minister, to obtain workers and funds for the "Evangelical Missionary Society" of that province, by means of which a number of Presbyterians, Congregationalists and Baptists, united under that name, were seeking to promote the religious improvement of the more destitute settlers and the Indians. Having partially succeeded in his mission, Dunbar, in the autumn of 1830, sailed from Liverpool

for New York in the *Halifax Packet*, an old and unseaworthy vessel provisioned for eight weeks. With him were his wife and three children; John Gray, Presbyterian minister, and wife; Josiah West, a pious teacher, and nearly fifty other passengers. At the end of a month violent winds had driven the vessel back towards the Irish coast, and the whole company had been put on short allowance. At last a day came when the captain had to convey to them the unwelcome intelligence that the last of their stores had been eaten, there being between them and starvation only some potatoes which he had previously taken on board in Ireland as ballast, because stone for that purpose could not be obtained. To add to the terror of their situation, the captain could give no definite idea of his position, his only compass having been washed overboard. The potatoes, by no means improved by long storage in the hold, were brought up, and four of these and a gill of water per day apportioned to each passenger and seaman. So pitiful were the cries of the children for water that the missionaries scarcely tasted their allowance of it for three weeks. The crew at length became unable to work the ship, and passengers from the cabin and steerage were obliged to take their turn at the pumps. Suddenly, however, the leak ceased, and the crew, on rowing around the ship, found the sides and bottom covered with barnacles as with a coat of mail. On one of the last days of March the captain announced that the potatoes would only supply their wants for twenty-four hours longer. The statement was received in silence. Just then a cry broke from the sailors on deck, to be echoed through cabin and forecastle—the welcome cry of "Land ahead!" The land, unknown to all on board, was Bermuda. A signal of distress had been floating for many weeks, and lest it should fail to attract attention it was supplemented by bright-colored clothing belonging to the sailors and children. Some pious women

of the Independent church, in their loving watch for an expected minister, saw the signal from the hill at St. George's and hastened to report it. Practised eyes soon gazed intently at the vessel, which was sometimes approaching the breakers and at others passing out to the deeper water; and then a number of men went out to her, to find her a rudderless, partially dismasted ship, drifting wherever wind and current might carry her. A day or two later the passengers were taken on shore and made the guests of residents of the town. The long, dreary passage had not been without its bright side, for the helpless hulk had become a place of salvation to a Roman Catholic sea captain, and through the perils of the passage several other persons, among them the wife of the Presbyterian minister, had been led to the exercise of a personal trust in Christ not previously enjoyed. During their detention at St. George's the ministers gave ready assistance to the resident pastors. Duncan Dunbar preached for James Dunbar the annual Wesleyan missionary sermon and assisted him in the usual anniversary meeting, and each of the visiting ministers took part in the opening services of the little Independent church. On Good Friday they sailed for New York, Dunbar carrying with him, besides clothing and comforts for the voyage, sixty pounds Bermuda currency, contributed by Bermudians towards the funds of the "Evangelical Missionary Society of New Brunswick."

Names of prominence in Bermudian and West Indian Methodism meet the eye among the signatures to the official letter carried by James Dunbar to England. There is that of the faithful Thomas S. Tuzo, of Hamilton. Early associations had led him to avow his preference for Methodist teaching at a period when such avowal involved a strain upon reputation. At the call of the church, he filled office after office, performing the duties belonging to each with all thoroughness. During several of his later

years he had to be content with roving along the seaside walks or through the shady groves of his own quiet estate. Then, in 1871, when decline of the mental faculties had followed the partial decay of physical powers, came gentle but repeated strokes of paralysis, and the once vigorous man fell asleep. There is also the name of James Cox, who, though "leader and local preacher," was then a lad of scarcely eighteen years. At that early age, his performance of official duties had given such promise of usefulness that during the year the Missionary Committee called him to leave his native colony for a wider sphere. Late in 1823 he sailed for Antigua, to begin a thirty-six years' service in West Indian mission work, for which his place of birth and strong constitution had given him a peculiar fitness. For a number of years he was chairman of the Antigua District, where he performed an amount of labor of which few men in that climate have been capable. The close of his career was deeply felt by large numbers of persons whom he, as the Holy Spirit's agent, had led to God or edified by diligent pulpit and pastoral effort.

A third name was that of Edward Fraser, leader of a class of colored members. Fraser was a native of Barbadoes, born there about 1798. Though a slave, he had few clearly distinctive marks of African descent, his mother having been a "mustee," and his father, whose name he bore, a native of Scotland.[3] From his third year he had been the "property" of Francis Lightbourn, Esq., father of Joseph Fraser Lighbourn—for many years the rector of Devonshire and Pembroke parishes, Bermuda. During the absence of his master from Barbadoes, the young man was apprenticed to a shoemaker, whom he served as both apprentice and

[3] In the West Indies, "a mulatto is the offspring of a black woman by a white man; a quadroon is the offspring of a mulatto woman by a white man; and a mestizo or mustee is the offspring of a white man and a quadroon."—Godet's *History of Bermuda*, p. 149.

clerk. In 1818 his owner removed to Bermuda, where, until his master's business declined, through changes in trade, he was engaged solely as his assistant, having become an excellent accountant. Early religious tendencies had been developed by the influence of a Scotch gentleman and by the death of a friend who had shown an interest in his education. In Barbadoes he had listened to several Methodist sermons, and had become a communicant at the parish church, but according to his own statement he left that island a "blameless Pharisee." Secret dissatisfaction, after his arrival at Bermuda, led him to the Presbyterian church at Warwick, and into communication with Enoch Matson, the pastor. The same motive also led him to call upon William Sutcliffe, at Hamilton, by whom he was kindly received and encouraged. Through the combined counsels of these ministers he was guided into the way of peace. Dunbar, in 1821, placed him in charge of a class of colored members, and, having heard that he had been asked to lead a prayer-meeting, more than once said to him, "You may preach to them." He however read sermons, until an "accumulation of motives" led him to attempt original discourses. Divine sanction seemed at once to be given. A small Methodist society was formed at Warwick, and several persons awakened under his preaching were received into communion with the Presbyterians. He then, with James Cox, solicited subscriptions towards the erection of a small sanctuary at Warwick. In 1825, the Methodist slaves in that part of the islands spent their Christmas holidays in working upon this building, which, through the generous assistance of Chief-Justice Esten, was finished in 1827.[4]

[4] This was the first Methodist church in Bermuda which could boast of a spire—an appendage built in 1860. For this reason, perhaps, it was that of the nine Methodist churches in the islands twenty-five years ago, the locality only of that at Warwick was indicated upon a map published under the patronage of the governor, Maj.-Gen. J. H. Lefroy, on which map the sites of the poorest parish churches were plainly pointed out.

William Dowson reached Bermuda from the West Indies in 1823, and left at the end of two years, to be succeeded in a few weeks by Roger Moore, from Nassau. From these ministers Fraser received due encouragement. Moore was unable to induce him to enter the pulpit—Moore's successor only led him thither by the distinct announcement that "Edward Fraser will preach from the pulpit"—yet previous to the arrival of the first of these two ministers the sermons of the diffident young local preacher had so far attracted attention that the chief-justice—Esten, and the attorney-general—Butterfield, had been among his hearers. The chief-justice took occasion to introduce Fraser's name to the general Methodist public when, as one of the speakers at the annual meeting of the Wesleyan Missionary Society, in 1825, in London, he made extended reference to the young man's mathematical studies, extensive theological reading and fervent piety, and placed a sermon from his pen in the hands of the chairman of the meeting.

Bishop Inglis, of Nova Scotia, of whose diocese Bermuda then formed a part, during his first visit to the colony in 1825, called upon Fraser with a proposition that he should accompany him to Nova Scotia, to be trained for the ministry of the Episcopal Church. The bishop's proposal must, of course, have included the further offer of manumission on the part of the master. Less attractive offers have sometimes proved young men to be unworthy of a Methodist lineage, than which, according to heaven's heraldry, none can be more noble. Tried by a most severe test, Edward Fraser, though under no human obligation save that of gratitude, was proved to be every inch a man though in law a slave. "Sir," he said to the bishop, "the Wesleyan minister in this colony has been as an angel of light to me, and I can do nothing without his consent." Having learned from Roger Moore that that minister had already made a

representation of his case to the Secretaries in London, he addressed a respectful reply to the bishop, declining to receive any further overtures. The bishop was afterward heard to say that no young man at King's college, Windsor, could have presented a better piece of composition. A year or two later, when Fraser's name came before the English Conference of 1827, Richard Watson, who had read the doctrinal statements forwarded by him, remarked in the presence of the assembled ministers that no more promising candidate had appeared for many years.

Incredible as it may seem, this young man, through all these years, had been a slave in a British colony. That he could be held as "property," in common with "goods and chattels," and subject like them to the accidents of fortune, under the sanction of British law, made slavery, mild as it usually was in Bermuda, a hideous fact.[5] To be the "owner" of such a man, from a Christian standpoint, was a dark crime. Happily, this "story of a crime" has a termination alike creditable to the slave and the owner. The former of the two had keenly felt his position. Though knowing nothing of the rigors of bondage, the very thought that he was a slave often came over him, in his own words, as "a mildew and a frost." He could not think "freely," his mind was in "bonds." He was unwilling, nevertheless, to sever these bonds in any rash or summary way. To the Missionary Committee he wrote: "The obstacle of a state of bondage is not, I think, insurmountable. I have made no attempt to remove it previous to this application to you,

[5] Many years ago, a slave-holder brought a runaway slave before a Vermont court, presenting what he considered indubitable evidence that the victim was his lawful property. The judge demurred, and wanted other proof. At last, the slave-owner passionately demanded to know what evidence *would* satisfy him that the slave really belonged to the claimant. "*A bill of sale from God Almighty!*" was the memorable reply. As no such title could be produced, the trembling negro was, by order of the court, set free.

because, obliged in gratitude as I am, I know not how to excuse a willingness to leave my master and his family until your verdict makes my call to higher duties unquestionable." The Conference accepted him as a candidate for the ministry on certain conditions, but his name could not legally appear in their published official documents. The only obstacle to this was, however, soon removed. At the request of the Committee, Mr. Lightbourn gave him his freedom, and forwarded a certificate of manumission couched in terms which did great honor to the freedman, while reflecting much credit on himself.

The expectations cherished in reference to Edward Fraser were fully realized. Having become his own master at the age of thirty years, he became an assistant to Roger Moore's successor in Bermuda; and in December of that year sailed for Antigua, under orders for Dominica. His first appearance in England was in 1837, at the request of the Missionary Committee. Five thousand pounds had been granted the Wesleyan Missionary Society by the British Government for the erection of school buildings for the colored population of the West Indies, on condition that the Society should expend half that amount from its own funds for the same purpose. The Committee, having resolved to raise the necessary sum as a special fund, requested Fraser to spend a year in Britain: with his wife, a lady of color, he sailed for England early in 1837, and at once entered vigorously into the proposed scheme. William M. Bunting heard him preach a missionary sermon in Great Queen-street chapel, London. Bunting's biographer tells with what "intense delight and astonishment" that cultivated preacher listened, and how, "as he stood behind the liberated slave in the pulpit of that church, the expression of triumph on his face amounted almost to rapture." Fraser's address at the annual meeting in Exeter Hall "fully authorized him," said

a most competent judge, "to stand side by side with Robert Newton himself, not merely as a man and a Christian brother, but as an orator." Charles Dewolfe, of Nova Scotia, then a theological student at Hoxton, heard him a year later on a similar occasion, and on his return to his lodgings wrote in his private diary that "Edward Fraser and James Parsons made the best speeches." James Parsons, with whose name Fraser's was thus bracketed, was the great English Congregational preacher of that day. Near the end of October, 1838, Fraser closed a successful mission in Britain by an address to several newly-ordained missionaries, and soon after sailed for Antigua. At a subsequent period he visited England as a West Indian delegate to the annual meeting of the Evangelical Alliance. His ministry and his life terminated together in 1872. A colleague, near him at the hour of departure, reported that "his death, like his life, was serene and beautiful." The late Henry Bleby, a fellow-laborer in Jamaica, in an interesting volume on West Indian mission work, has said of that life: "He was an embodiment of our Methodist doctrine of Christian perfection and a minister fully in accordance with the New Testament pattern."

Roger Moore returned in 1827 to England, where he lived to a very old age, a willing worker to the end. His successor, James Horne, was one of the many good men whom Methodism has drawn from the British army for a nobler service. His birthplace lay among the Grampian Hills of Scotland. In a quiet home he had received such religious training as Scotch Presbyterians were then accustomed to give their children. When but a youth he was called forth by the "sound of the trumpet and the alarm of war" which Napoleon would not allow to be hushed. Among his comrades he was a favorite, his good conduct and fine appearance commanding general admiration. His

regiment was stationed in Ireland, where Gideon Ouseley, the Methodist evangelist, was pursuing his wonderful career in winning souls, while his younger brother, Ralph, afterwards Sir Ralph, was in the Peninsula, beginning to win medals and stars. The evangelist, a son of an Irish gentleman of Connaught, had first been rendered thoughtful through religious services conducted by the quartermaster and several other Methodist soldiers belonging to a detachment of an Irish cavalry regiment stationed near his father's residence; and when the light of God had shone into his soul, and life from above had furnished him with new impulses, he in turn became a true spiritual guide to many British soldiers, of whom James Horne was one. It was during one of Ouseley's missionary tours through Galway and Clare that the conversion of the young Highland soldier took place. Such evidence of the possession of gifts and grace was at once given by the young soldier that arrangements were soon made to secure his discharge from the army. In the country of his spiritual birth he entered the ministry, and after four years of gospel work in Ireland offered his services to the Missionary Committee, who sent him to Jamaica. At the end of the stipulated term there he resolved to return to the Irish Conference, but at the request of the Committee he deferred his return, and arrived in Bermuda in April, 1828.

On taking charge of the work in the island the new pastor found four churches, and one hundred and thirty names on the roll of membership. Fifty-one of the members were whites; twenty-four others were free people of color; the remaining forty-nine were slaves. The larger number of these slaves belonged to estates at Paget and Warwick. Many others, though under Methodist teaching, were not included in numerical returns. Some slaves who had complied with the conditions of membership as far as was

possible, and whose lives were consistent with their profession, were passed by the minister at the quarterly distribution of tickets, in accordance with his instructions. In some cases they were living with partners with whom they had associated in their darker days, and in the way of their marriage or other release from an unlawful connection lay serious difficulties. The man or woman in some instances was unwilling to marry because uninfluenced by religious principle, and the existence of a family, neither head of which was permitted legal self-proprietorship, rendered separation an almost impossible alternative. In other cases, where both were willing to be legally married, their owners, from a fear lest their hold upon their slaves should be weakened, detained them in an unrighteous position by refusal of the certificate required by law. In the presence of these difficulties religious teachers could only persist in teaching the right and protesting against the wrong, looking, as they did this, for a day when the Gordian knot should be severed, and all unjust restrictions be removed. That day was nearer than some dared hope.

Under James Horne's superintendence Bermudian Methodism assumed a new aspect. Early in 1830 nearly two hundred members were reported. Two-thirds of those newly added were whites, most of them residents at St. George's, with a few at Harris's Bay. The wise pastor, who was no trifler with discipline, wrote respecting his flock to the Committee: "Such a state of things I have longed for, but never in my experience, taking the society as a whole, have I witnessed the like until now." It was during those years of blessing that, at St. George's, William Arthur Outerbridge and his young wife burst the barriers imposed by early training, worldly friendship, and apparent personal interest, and gave themselves first to the Lord and then to that branch of the church which had led them to

Christ Jesus. Thenceforward William Outerbridge proved a faithful official in the society ; and in the legislature of a colony where Nonconformists received no special favor, his principles were never sacrificed to policy or self-interest. Precious, too, were the memories cherished by Bermudian ministers of the winsome woman who presided over his home. "For them," wrote George Douglas, LL.D., of Montreal, thirty-five years after he had left Bermuda, "her home ever stood with unlatched door, and for their comfort her choicest ministries were generously bestowed." It was in 1829 also that William Gibbons, who in indecision had reached middle age, gave himself to the Lord, and entered upon long and effective service as a leader of classes and superintendent of the Sunday-school. Two excellent women at Hamilton, to a good old age respected leaders, also believed in Jesus through the preaching of James Horne. Through the agency of the same minister, James Richardson and his wife, Independents on their arrival at Bermuda, were led into the fellowship of the Methodist Church, in which both became living epistles, the husband being long a sweet-spirited leader.

Thomas Smith, a convert at Harris's Bay under James Horne's ministry, entered the itinerancy, and under the direction of the Missionary Committee preached the Gospel in the West Indies, Newfoundland and Nova Scotia. In 1835 he was sent to Nova Scotia, whence, after a three years' service, he returned in ill-health to his native islands, to go forth again to his work, with intervals of rest, in the heat of the torrid zone and in the cold of more northern latitudes. His earlier ministry in Nova Scotia was the "savor of life unto life" in the experience of a casual hearer who became a leader of rare usefulness. This hearer, a young woman from one of the rural districts, one week-evening went into "Old Zoar" chapel, Halifax, where he was

to preach. In her country home she had been so powerfully influenced by the Holy Spirit that she had suddenly withdrawn from former vain amusements. Thoughtless friends declared her a Methodist, but though her deceased father had adopted and honored that name, she disclaimed it. In the city, abstaining from frivolities of friends, she had visited church after church, not excepting the Roman Catholic chapel, in vain endeavor to find the peace of God on her own terms. In Zoar chapel, a sacred spot she had avoided until that evening, Thomas Smith pressed the appeal, "How long halt ye between two opinions?" in such a way as led her to regard herself as the object of a personal attack. Irritated though she was, she accepted a friendly invitation at a critical moment from a Christian woman and remained at the class-meeting. "I ought to know you," said the preacher after several inquiries about her home and friends. "I think you do," was her characteristic reply, "for you've told the people here all about me." The preacher then assured her that the personal application of the text was the act of the Holy Spirit, and she, in continued services, found on God's terms the peace for which she longed. At a gay party at which she was subsequently present through the stratagem of friends, a Bermudian sea-captain rallied her upon being a Methodist. Her ready avowal of her church relation led to a confession that his own relatives were Methodists, and to a conversation which resulted, it was believed, in his conversion. The captain was soon after lost at sea, but the young woman whose simple avowal of her faith had been of benefit to him, lived to become a trusted leader in Halifax Methodism.

The work of another of the converts at this period was ended in a more distant field. Benjamin F. Jenkins, in later years Dr. Jenkins, had come to Bermuda from his

native island, Newfoundland, when a mere lad as an apprentice to the publisher of the *Royal Gazette*. During his apprenticeship he became a member of the Methodist Church, and on the attainment of his majority, several of his Methodist friends assisted him in securing a printing establishment, from which he issued the *Bermudian* newspaper. That journal met with a promising reception, but an opening for a business of another kind soon led him to retire from its management and remove to the Southern States, taking with him a wife chosen from a Methodist family at Hamilton. Having failed in his plans, he soon resumed printing in a Southern city. A few years later, when the Methodist Episcopal Church South resolved to open a mission in China, the ability of Benjamin Jenkins as a local preacher, his singular aptness for the acquisition of languages, and his knowledge of printing, attracted the immediate attention of the Missionary Board, who in April, 1848, sent him with Charles Taylor, M.D., to Shanghai as their first missionaries to the vast Chinese empire. There, in charge of the mission press, he at once took rank among the missionaries of several societies as a man of much ability. Ill-health on the part of Mrs. Jenkins obliged him to sail for America in 1852, but during the passage the invalid died and found an ocean grave near St. Helena. In 1854 Dr. Jenkins returned to China, and after fourteen years of further missionary service entered the United States consular service at Shanghai, where, in 1871, he died. An inscription on his tomb in the new cemetery at Shanghai briefly tells the visitor of the life-work of a man "highly respected by a wide circle of friends as a Christian of earnest and unassuming piety, and a scholar of large and varied attainments." His widow, from her arrival in 1854 a valuable member of the missionary staff at Shanghai, became the wife of Griffith John, a prominent minister at Hankow of the London Missionary Society.

Through the arrival at St. George's in 1830 of John Crofts, Sunday sermons were planned for Somerset, Tuckerstown and St. David's. At the last named place services were held in a room where some Independents had organized a Sunday-school. Somerset for some time gave little promise of success. Christian women from Port Royal, members of "the church that was in the house" of Boaz Bell, walked thither every Lord's-day to maintain a school, but four years after the establishment of this school none of the whites had united with the society and the class of colored members had grown but slowly.[6] Tuckerstown, a colored settlement four miles from St. George's, had previously been unvisited and the sway of evil had remained unchecked. In the late Samuel Trott, of that settlement, the ministers early found an earnest helper. By day or by night, for many years, his cedar boat was ready for the conveyance of the minister across the harbor; and the owner, assisted by willing sons or neighbors, was seldom absent from its helm.[7]

[6] The latest survivor of these Christian women, Miss Hetty Bell, finished a faithful Christian career in 1886, at the ripe age of 89 years. In her seventeenth year she had counted "the reproach of Christ greater riches than the treasures in Egypt," and allied herself with the little Methodist church. The Christian work of herself and her friends among the slave population yet receives grateful mention.

[7] On one of these occasions an incident occurred which, happily, had an amusing termination. During the visit in 1861 of Prince Alfred to the islands, Governor Ord, a High Churchman, treated the Methodists with great injustice. His refusal to allow them to address the prince, and his reservation for Episcopal Sunday-scholars of seats provided at the public expense—to the exclusion of six hundred Methodist scholars—called forth a written protest from Frederick W. Moore, the Methodist superintendent minister. Before correspondence on the subject had ceased, Mr. Moore on a Sunday afternoon was passing from Tuckerstown to Bailey's Bay under Mr. Trott's charge, when, during a squall accompanied by heavy rain, the owner of the boat observed a yacht in a very dangerous position and altered his course to reach her. On running up alongside, the yacht was found to contain the governor, his lady and young son, and an aide-de-camp, all drenched by the waves which were washing into their stranded craft. The whole party was soon taken into the skiff, which, dangerously laden, passed over the mile and a half between the reef and the landing place in safety. On stepping ashore the governor

James Horne's delay in returning to Ireland led to the entire abandonment of his purpose. In compliance with requests from the people, the Committee permitted him to remain five years in Bermuda. At the end of that period the membership was nearly three times larger than the number reported by his predecessor. The continued revival there, "calm, steady and clear as the starry canopy of the West Indian night," gave the Bermudas an attraction to him which never lost its force. In April, 1833, he sailed for Turk's Islands to recommence his West Indian service. At the termination of his active ministry he returned to Bermuda, and there spent the remaining years of life. In frequent occupancy of the pulpit, the gathering of a class of wanderers from the Christian pathway, and in pleasant intercourse with his brethren, among whom he counted the venerable rector of the parish, the earlier years of supernumerary life passed pleasantly away. Then came a change, succeeding months bringing increasing weakness and frequent suffering. On one of the earlier days of July, 1856, Isaac Whitehouse, whom he had welcomed to the West Indies thirty years before, and Whitehouse's young provincial colleague, Robert Duncan, stood beside his bed and heard him speak of his "house and portion fair." On the morrow he entered into rest. His body was placed in the parish churchyard at Hamilton, but was subsequently removed to the new Wesleyan cemetery. His son, the late J. Wesley Horne, speaks of the father as "a man of superior parts,

said, "Trott, call at government house to-morrow, and I will give you five pounds for your trouble and bravery," "Your Excellency," responded the good man, "I require nothing for doing my duty. Indeed, it has been the greatest pleasure of my life to serve you, but we are building a little Methodist chapel at Tuckerstown, where I live, and if your excellency pleases, I will gladly accept your gift as a donation to our building fund." The good-nature and honesty of the man were so apparent that, averse as the governor may have been to the extension of Methodism, he could not resist the appeal, and as the sail bore the boat away his voice rang out: "All right, my good fellow; I would rather you should keep what I give you, but do as you please with it."

who had about him the mental and moral strength and firmness and conscientiousness of his Scottish ancestry." Isaac Whitehouse, less likely to be suspected of undue regard, believed that had he enjoyed the advantages now provided for candidates for the ministry he would have been "one of the greatest men of the age."[8]

In 1834 John Crofts forwarded to England a report indicative of progress. At Hamilton there had been a "pleasing addition of young persons." At Tuckerstown the Christmas holidays had revealed a surprising improvement in moral conduct. No class had been formed at St. David's, but a "gradual preparation had taken place," and "one person" had been received on trial. To the modest girl thus received at St. David's, Crofts' ministry had been as cold water to a thirsty soul, but the question of church relationship had been one of much perplexity. No one on the island yet bore the name of Methodist, and the school she taught owed its existence and continuance to Episcopal patronage. After brief hesitation, and with the prospect of the loss of her situation, she entered into communion with the people whose teaching had given her light. When she became mistress of a home, a room in her dwelling was set apart for years for public worship and Sunday-school work; and then by a perseverance, of which few seem capable, she

[8] Few families have had such a missionary record as that of James Horne. His first wife was a sister of one of the seven Wesleyan missionaries lost in the *Maria* mail boat off Antigua, in 1826. One of their daughters married a Wesleyan missionary to the West Indies, and gave a son to Wesleyan mission work in the south of France. A second daughter became the wife of Benjamin Tregaskis, a Wesleyan missionary to the West Indies and afterwards in the Sierra Leone and Gambia Districts, of the latter of which he was general superintendent. A daughte of Mrs. Tregaskis became the wife of the general superintendent of missions on the Gold Coast. George White, a son of James Horne, for several years a Wesleyan missionary in the West Indies, died a Protestant Episcopal missionary in Liberia; and James Wesley Horne, another son, after graduation at Middletown, Conn.. spent five useful years as superintendent of the Methodist Academy in Liberia. After his return to America, he lived for many years a beloved minister of the Methodist Episcopal Church.

succeeded, aided by a pious neighbor, in obtaining contributions for the erection and subsequent enlargement of a neat little church on a site willingly given by her husband. A witty provincial minister once gave her the designation of "bishop of St. David's," a title only honored by its application to the frail but energetic Christian woman who was the "one person" received on trial at St. David's in 1833.

One island only of the group was at this period closed to Methodist ministers, but it was Ireland Island, the extreme island of the chain to the westward. There British troops were quartered, and thousands of convicts and numerous civilians were employed upon the naval works. It was under strict naval discipline—an appendage and extension in fact of the guardship. In 1832 several Methodists held religious meetings and a Sunday-school in a room fitted up for the purpose by the officer in charge. Thirty pounds sterling for missions had been contributed in Bermuda in 1830 by non-commissioned officers and men belonging to two companies of Sappers and Miners and the 81st regiment of the Line. On the transfer of one of the two companies of Sappers to Ireland Island in 1833, a courteous request for permission to the Methodist minister at Hamilton to preach in the room previously fitted up was met by the commissioner with a refusal. Two pious and long-tried sergeants, with several sappers, then made the best arrangements they could to supply the lack of ordinances. Several persons were converted and added to the small class through the preaching of Sergeant Teate, who conducted worship twice in each week in a private dwelling. The missionary, meanwhile, had to content himself with occasional quiet visits, during which he renewed tickets, administered the Lord's-supper, and visited the families. With the presence of these pious soldiers the islands were favored for several years.

A pure gem in Britain's circlet of renown was the abolition in 1834 of Negro slavery throughout her dominions. The ceaseless and combined efforts of Granville Sharpe, Clarkson, Wilberforce, Buxton and certain kindred spirits, was bravely aided in its middle and later stages by the rapidly growing influence of Methodism. Records of the denomination show the policy pursued by Watson, Bunting, and other leaders, and her literature preserves the story of the sufferings endured by her missionaries for the sake of the bondmen; but purely independent testimony establishes the fact of her great influence in removing the shackles from the enslaved. "It is astonishing," wrote Charles F. Greville, Clerk of the Privy Council, in August, 1820, "it is astonishing the interest the people generally take in the slavery question, which is the work of the Methodists, and shows the enormous influence they have in the country." This influence Thomas Fowell Buxton recognized in its strictly denominational sense, when, on the approach of the memorable day in May, 1833, named for the introduction of the great abolition measure, he forwarded to leading Methodist officials an earnest request for prayer in all their churches. Combined effort resulted in the passage through parliament during the summer of a bill by which, in language dictated in the white heat of popular feeling, the enfranchisement of the slave throughout nearly the whole of a vast empire was positively declared. Wilberforce, who had long and bravely conducted the struggle in parliament, died almost in the hour of triumph. "Thank God that I have been suffered to see this day," he said, as he received a message that the bill under the charge of his friend Buxton had passed its second reading, and three days later he passed out of a world to which he had been a blessing.[9]

[9] The latest public acts of Sir Thomas Fowell Buxton and Thomas Clarkson were in behalf of the Wesleyan Missionary Society. Just before death, in 1844, the former gentleman commenced a list of special contributions for a mission to the Gold Coast and other parts of Guinea,

In Bermuda, as in Antigua, the legislature would not entertain the idea of apprenticeship, designed by the British government to relieve the planters in some measure and to prepare the slaves for full freedom: the death-struggle of slavery was therefore brief. On the approach of August 1, 1834, the day appointed for the emancipation of the bondmen, it was thought necessary to allay the anxiety felt in some quarters by the use of any plans likely to induce the slaves to receive the boon of freedom in a spirit of moderation. The governor of the colony issued a proclamation directing the religious observance of the eventful day, and the ministers in the islands readily co-operated in the proposed arrangements. There is no record in Bermuda of such watch-night services as were held in Jamaica and Antigua, where in the churches, as the bells announced the last moment of July 31st, 1834, there arose from men and women who had sprung to their feet from bended knee a murmur of thanksgiving which grew into a song, and then into a shout; but on that memorable 1st of August every place of worship in Bermuda was crowded by the former masters and the newly emancipated Negroes. A sermon preached in the Methodist church at Hamilton on the succeeding Lord's-day morning by the resident minister, John Barry, and based upon the apostolic counsel, "Walk worthy of the vocation wherewith ye are called," was heard by many of the principal inhabitants and by hundreds of colored people, and at the request of several leading gentlemen was published for gratuitous distribution. More than four thousand slaves were that day set at liberty in Bermuda alone, and as their proportion of the twenty millions of pounds sterling granted by the British

with a sum of nearly a thousand dollars, the last of several gifts to the Society; to which his family added a further sum of five hundred dollars. To a practical expression of good-will Thomas Clarkson also added a pamphlet specially recommending the Gold Coast mission to the support of friends of Africa in general.

government as compensation, Bermudian masters received one hundred and twenty-eight thousand three hundred and fifty pounds.

It was not strange that in Bermuda, in the prospect of a general emancipation, all eyes were turned, as John Crofts reported, toward the Methodists. Though Archdeacon Spencer, after his arrival in 1829, had taken a deep interest in the religious instruction of the colored people, they had been indebted almost wholly to the Methodists for such religious knowledge as they possessed. A colored woman, who in Daniel Melliroy's cottage heard Joshua Marsden at one of his earlier services, one day in the street caught that minister's coat-skirt and kissed it, thanking God that he had sent Marsden to be her "eye-lid opener." This utterance was no mere compliment, for through the light which had shone into her soul she lived a consistent life and died a triumphant death. In reference to many of her race the good woman's remark was an apt one. Methodist ministers had gone down to the slave in his bondage and had taught him in darkest days to look up, and in looking up he had found the all-surpassing sympathy of the "man" Christ Jesus. They had counselled him to obey his legal master, while they had also sought by all lawful means to overthrow the system which authorized one man to be the owner of another. Their counsels meanwhile had benefited the master through the more faithful service of the slave: they had been a blessing to the slave from a spiritual point of view, and from a temporal standpoint as well.[10] Such facts were recognized by both masters and slaves—by the one with respect, by the other with gratitude; but when a critical period had been passed and great numbers of human beings who had been slaves at sunset had gone forth as freedmen at sunrise, without any manifestation of

[10] Of hundreds of Bermudian slaves sold in Jamaica, a dreaded slave-mart, in 1825, not one was a member of the Methodist societies.

pent-up anger or attempt at revenge, the message and ministry of Methodism were accorded no small measure of credit. The necessity for further effort was not, however, removed by the abolition of slavery: it was increased by that event. True freedom is not a product of acts of parliament. Fetters upon the spirit are not removed as readily as are shackles from the body. A few strokes of a pen held by William IV. gave effect to the action of a nation upon whose conscience a great moral duty had taken a stern grip; but no man, no nation, ever possessed the magic wand which could at once fit the freedmen for their new position. The Gospel, indeed, was scarcely less necessary to the former masters than to those who had been their slaves. "Slavery," said James C. Esten, "is twice cursed—a curse to the master and a curse to the slave." Words of similar meaning fell a few years ago at Middletown Wesleyan University from the lips of a Southern senator: "Slavery is gone, and I am glad of it. I feel that I myself am liberated."

John Crofts remained in Bermuda to take part in the religious observance of a day which he and his predecessors had wearily awaited, and then sailed for the Bahamas to continue there, and subsequently in England, a useful ministry. His immediate successors were John Barry and Thomas Richardson. The former of these was a minister of experience. Episcopal parents had intended him for the ministry of their own church, but a sermon heard by him in a street of Belfast from Andrew Taylor, led to a change of relationship to God and to an offer of himself as a laborer under the direction of the Wesleyan Missionary Society. Ill-health prevented him from going to Asia at the call of the Committee in 1816, but some years afterwards he renewed his offer and in 1825 went to Jamaica. The period was an eventful one. The Methodist ministry and membership in Jamaica, in spite of a scrupulous avoidance of interference between the planters and their slaves, were made

the objects of a most bitter attack. The death of one young missionary was caused by imprisonment in a loathsome jail; the lives of two other men were only saved through the legal knowledge and perseverance of John Barry and Peter Duncan. The subsequent exposure of the interruption of a missionary meeting by an alderman of Kingston, and a reply to a most violent attack upon the Methodist missionaries in the columns of a paper of which that official had control, took Barry in 1829 before the court on a charge of libel. He employed no counsel and called no witnesses, but defended himself in a speech of such eloquence that the jury, though composed in part of planters, brought in almost instantly a verdict of acquittal, which a crowded audience received with applause, and a multitude outside caught up with equal enthusiasm. During a visit to England he was summoned to give evidence before committees of both Houses of Parliament concerning the condition of the Negro population in Jamaica. During the chase of the vessel in which he had sailed by a supposed pirate, he had, by the captain's advice, destroyed his journal and all papers containing any reference to slavery; nevertheless, the evidence given by him before the committee of the House of Commons occupied forty-two pages of their closely printed report. The Missionary Committee then sent him out to Toronto, where Canadian Methodists had asked for a preacher under British Methodist jurisdiction. On the union of the two sections, Barry so warmly espoused the cause of protesting Wesleyans at Toronto and Kingston that he was ordered to relieve John Crofts at Bermuda. This decision caused such regret that William Croscombe, chairman of the district, offered to resign his station at Quebec in Barry's favor, but the Missionary Secretary then in Canada proved inexorable. Friends of the offending minister suggested an independent

congregation, but giving no heed to them he with his family hastened to Bermuda, which he reached in time to witness the general emancipation of the slaves. Few men, as preacher or pastor, have wielded such an influence over the intelligent people of that colony. During the second year of his residence, however, the rupture of a blood-vessel proved the wisdom of the protest against his appointment to an isolated station. The Committee gave him the privilege of immediate return to Britain, but in the absence of a supply he remained at his post, and too soon resumed pulpit duties, exhaustion from which obliged him to leave soon after the expiration of the second year. From Guernsey, on the way to which he was shipwrecked, a relapse again sent him across the Atlantic in search of health. Canada, Jamaica and Bermuda were all revisited. Bermudian Methodists did their utmost to promote his comfort, but in sadness they saw him depart after a few weeks' stay. A little later, in 1838, he fell asleep at Montreal, at the early age of forty-six.

Thomas Richardson, during the winter of 1836, was joined by Samuel Stuart Johnson, from Nova Scotia, who in the following spring sailed for his native place, Harbor Island, where he soon after died. Just before the young minister sailed, Theophilus Pugh, a vigorous and energetic man, of Welsh descent, arrived from the Bahama District to prosecute a ministry which endeared him to many hearts. Personal experience and close observation had prepared him to be a keen discerner and a wise adviser in things pertaining to salvation. In the autumn of 1827 he had sailed as a missionary to the West Indies, in the vessel which then also carried John B. Brownell to his first foreign station. Fifteeen months after his arrival at Bermuda he was joined by Thomas Jeffray, from St. Kitt's, who with his family took up his residence at St. George's, their home while in the colony.

CHAPTER VII.

METHODISM IN NEWFOUNDLAND, FROM THE DISTRICT MEETING OF 1824 TO THE CENTENARY CELEBRATION OF 1839.

Arrival of ministers. William Croscombe at St. John's. Visits to neglected districts. Revivals. Perils in travelling. Roman Catholic violence. Changes in the ministry. Death of William Ellis. New missionary effort.

During the autumn of 1824 three ministers arrived at St. John's from Europe, the eldest of whom was William Croscombe. A remark by that minister, after he had spent eighteen months at Nottingham on his return from Nova Scotia, had led the Committee to ask him to go under their direction either to the Cape of Good Hope or to Gibraltar. Having accepted the mission to the latter place, he left England on a second term of foreign service in March, 1820. During his third year at Gibraltar several interviews with friends from British North America took place, leading him to ask reappointment to Nova Scotia. To a request to that effect the Committee gave a favorable reply, stipulating, however, that on his way he should spend three years in Newfoundland.

Some persons who remembered this genial-spirited minister as the "white-headed boy" who had twelve years before preached to them, and several merchants to whom he presented letters, united with the members in giving him a cordial reception. On the Sunday after his arrival, while he was preaching the second of the three sermons which the congregation then demanded on each Lord's-day, George Ellidge and Simeon Noall, two young ministers, arrived

from England, bringing notice of his appointment as chairman. The very courteous treatment received by him from the governor, Sir Thomas John Cochrane, during the ceremonies connected with the promulgation of the constitution for the colony, was not without its value, as it gave him a certain social standing which he was careful to use for unselfish purposes. No revival, in the popular sense of the term, attended his earnest ministry, but popular prejudices gave way, the congregations became larger, the members grew in numbers and in grace, and several causes of financial embarrassment ceased to perplex the office-bearers. "A more affectionate and united people" his successor wrote that he had never seen. "No whispering, no tale-bearing, no back-biting is found here." But the work done by him could not be tabulated in the denominational records. Even Irish Roman Catholics afterwards met him in other colonies with bright face and cheery remembrance of his presence in Newfoundland. To some members of other Protestant congregations he was permitted to be a trusted guide. One of these was a Scotch merchant, who under his direction during a severe illness learned to rest eternal interests upon the atonement of Christ. Six years later the preacher, when stationed in Montreal, received a letter written by him from the interior of the State of New York, in which he had become a resident, thanking him as the human agent in his conversion and assuring him of steady perseverance in the Christian pathway.

In few mission fields have Methodist ministers been more truly itinerant than in Newfoundland at this period. Those who were in charge of the more remote circuits were in fact visiting missionaries. In 1826 John Corlett, an energetic young preacher sent from England during the previous year for the station at Trinity, sailed across Bonavista Bay to Green's Pond, sometimes called from its Sabbath desecration

and immorality the "Sodom of the North." Five hundred Protestants and one hundred Roman Catholics lived there, and a number of Protestants had homes in the neighboring coves. A small church had been erected and a man engaged to read prayers. Corlett landed early on a Sunday morning, and at once called upon the principal residents to explain the purpose of his visit. Of the little flock gathered thirty years earlier by George Smith he seems to have found no special trace. On the Sunday morning all the places of business were opened and purchases were being made of provisions, fishing materials, and other articles, though the people were not so abandoned as with one consent to prosecute the fishery on the Lord's-day.

Having been denied permission to preach in the church, Corlett resolved to address the people at the door at the conclusion of prayers, but the lay reader failed to appear. At an evening service, held in a store, the young preacher became thoroughly perplexed. He had never seen a "more tumultuous company." In spite of his commanding presence and powerful voice, he for a time despaired of securing their attention. At length he was able to proceed with his address, but not without several interruptions and some blasphemous threats at its close. At the end of another week, spent in visiting and the distribution of tracts—where tracts could be read—the visitor entered upon the services of the second Sabbath. Only ten persons were present in the morning, but in the afternoon about seventy heard the preacher, and in the evening attentive hearers filled the room, some of whom trembled and wept while he reasoned with them on "judgment to come." During two other days spent at the place, Corlett observed an almost complete absence of the profanity which had sorely grieved him during the previous week. While he was wondering at this change, a man volunteered the remark that he had not

known the like, having heard no oath during the two days, and that the quiet departure of the fishermen on the Monday morning had been in marked contrast to the quarrelling and profanity usual on that day. The visitor left, no missionary appeared in his place, and evil, after a brief check, resumed its sad sway.

When thirty-six years had passed, and few of those whom Corlett had addressed were to be found, the name of Green's Pond first appeared on the Minutes of the Eastern British American Conference, under the charge of John S. Allen. Joseph Todhunter, Allen's successor, just then from England, met with such opposition as few places on this side of the Atlantic have ever offered to a messenger of the Gospel. His success in leading several violent opponents into the ranks of zealous workers called into action the hatred of some persons calling themselves Protestants. From the offering of successive insults these persons proceeded to the infliction of personal injury. Efforts were made to punish those who favored the Methodists by refusing them employment, but Methodist merchants of St. John's saved faithful men and their families from being sufferers by this intolerance. Then a further step in evil was taken. On an evening in February, 1863, when young Todhunter and four friends were on their way from a service at an island lying at three miles' distance from Green's Pond, they were met on the ice near the former place by a mob of sixty men, by whom they were severely beaten and driven towards an opening in the ice, which they narrowly avoided. The heaviest share of the blows fell upon the head and back of the young preacher, whose nervous system received so severe a shock that he was soon obliged to return to England, where for years he remained unequal to the full work of a minister. Legal punishment was inflicted upon the visible leaders in this outrage, but the more guilty instigators

of it probably escaped. In this case, however, overdoing proved undoing. Under faithful successors of the injured missionary the Word of God so grew and prevailed that in 1875 the congregation at Green's Pond entered a new church containing sittings for seven hundred persons; that harbor being the centre of a circuit fifty miles in extent, with a rapidly increasing population of five thousand persons.

During the autumn of 1826 Corlett also visited the southern coast of Trinity Bay, now the island terminus of the Anglo-American Telegraph Company. Some discoverer, sailing along in a happier mood than those who gave hideous names to other parts of the coast, had called the harbors in this district by such pleasant designations as Heart's Desire, Heart's Content, and Heart's Delight. Occasional visits had been paid to the settlers on this shore by other itinerants, but for some time they had had no oversight. Four men, who rowed Corlett from Silly Cove to New Perlican, told him with tears that they had been Methodists, and earnestly asked him for Gospel ordinances. At New Perlican nearly all the inhabitants then at home attended the first service held there on the Lord's-day for many years. The three hundred inhabitants of Heart's Content were nearly all Protestants, and favorably disposed towards a Methodist pastor. For a long time Episcopalian services only were held at Heart's Content; a Methodist church was not dedicated there until fifty-two years after Corlett's visit.

Nearly a month of the summer of 1827 was spent by Simeon Noall, then in charge of Grand Bank and Fortune, in visiting places to the westward of his extensive circuit. At St. Jacques the people had "no prayers, no preaching, no Gospel ordinances;" at Belloram, a young man read prayers and a sermon once on each Sabbath, and the standard of morality was therefore perceptibly higher. The

latter place was also visited once in each year by the Methodist and Roman Catholic missionaries. Noall was the first Protestant minister to spend Sabbath hours at Hermitage Cove, where he preached twice. Thence he hastened back to Gaultois, where residents and some visitors from a distance were awaiting him. A number of Roman Catholics, among them a band of Micmacs who had come to meet a priest, joined his congregation and listened attentively. A man who the next day rowed Noall to Round Harbor told him that his children, seven in number, had never seen the face of a parson. On the preacher's arrival, two women set off in a boat during a heavy rain to announce his presence to the fishermen, for thirty years had passed since any act of public worship had been performed in that settlement. An annual visit was all that Noall's successors were for twelve years able to pay to the six or seven hundred Protestants scattered about Hermitage Bay.

No better attention could be given by the missionary at Burin to the two thousand Protestants divided into small groups at the various harbors and coves of Placentia Bay, although it was well known that they were falling a prey to the subtle schemes of Roman Catholic priests. A five weeks' tour of this bay by Thomas Angwin, in 1837, was made in a small fishing boat. A half century later the venerable minister spoke with an unusual glow of feeling of the deep religious interest everywhere shown during this visit by these neglected people. At Odearin for some years religious services and a Sunday-school were conducted by Mr. and Mrs. J. M. Hamilton, afterwards of Halifax, N.S.

In the growth at this period—through which the membership reached nearly twice its previous figures—each circuit had shared, but none to so great an extent as those which bordered Conception Bay. Of new members reported in 1829, fifty-six had united with the church at Harbor

Grace, under Corlett's care. Among them were men whose ability and wise judgment fitted them for leadership, and gave to Methodism a position not previously held by it in that town. The larger number of new members reported in 1830 were residents in the Blackhead and Carbonear circuits. An awakening had begun at Blackhead during the previous year and spread to the nearer coves, so that at the annual meeting Richard Knight had reported sixty evident conversions. On his return he had found other hearers interested in personal salvation, some of whom had entered into the rest of faith. Services were continued by the pastor with the assistance of his brethren, until, despite his well-known physical vigor, he was becoming a worn-out man. In his account at the ensuing district meeting of this rare spiritual visitation, with its addition of three hundred and forty persons to the membership, he was able to report the absence at all stages of its progress of those excesses which sometimes marred the work of revival at that day. Of the depth of the work satisfactory evidence was given by his successor, Ellidge, in his report for a subsequent year. The flame of revival also reached Western Bay; and Adam Nightingale, who in 1830 had been placed in charge of that and some other settlements previously included in the Blackhead circuit, reported an addition of one hundred and fifty-eight members within his pastoral charge.

Of deep interest are some details of the revival about the same period at Carbonear. There the smallness of the number of men included in the membership made the maintenance of a prayer-meeting, as at Brigus, a difficult task. So large was the attendance on John Haigh's ministry during the winter of 1829 that the erection of a "portico" became necessary to render every foot of space available in a church built for a thousand hearers, and yet the pastor

could meet in a single pew all the men in full membership in his society! During the winter he paid close attention to pastoral visitation and cottage prayer-meetings, and with pleasure observed indications of increasing interest. At length, at one of the services on Easter Sunday, a young Englishman, unable to control his emotion, cried out in bitterness of spirit. He had been regarded as one of the most thoughtless young men of the place, and his deep distress made a strong impression upon the minds of others. Equally powerful was the influence of the joy which followed his entrance into the liberty of the Gospel. On the Lord's-day preceding the district meeting the "richer energy" of the Holy Spirit was displayed, and during the succeeding year the work was carried forward with such power that nearly two hundred persons, of whose real conversion the pastor was able to entertain satisfactory belief, were added to the membership.

George Apsey, the "first-born child of the revival," as he was wont to style himself, proved worthy of the help of watchful pastors. The restiveness of youth had early led him away from a godly father's care. In the employ of Slade, Elson & Co., a large mercantile house at Carbonear, he had risen from a subordinate position to a seat at the principal desk. The day on which, while engaged in his usual duties, the peace of God flowed in upon his heart, was thenceforth a red-letter day. So clear was his assurance of salvation that no doubt ever seemed to trouble him, and so changed was his life that his nearest friends never had reasons for misgivings respecting him. The energy which had often led him to sit up throughout the night that he might be at liberty to attend some scene of revelry on the following evening knew no abatement under the influence of loftier aims, and his singleness of purpose gave him a power over others never attained by a man of divided

heart. "I have often thought of his conversion," says Samuel W. Sprague, then a junior follow-clerk, "as being as remarkable as any in the Bible. The extensive effects of it only eternity will tell."

On the consequences of George Apsey's conversion a bright ray of light is turned by a letter written him in 1868 by the late Philip Henry Gosse, F.R.S., the well-known naturalist and author, from his pleasant home at Torquay, England. Forty years before the date of this letter, this fellow-clerk had been prosecuting his early morning studies of nature at the brink of a pond in the vicinity of Carbonear, and showing an interest in captured insects to an extent sometimes whispered to his disadvantage by his business seniors. "How indelibly," he wrote in 1868, "is impressed on my memory that day when you came to the counting-house door and amazed us by saying that you were going to meeting! Was Saul then among the prophets? Yes, indeed! God the Holy Ghost had then begun that blessed work in your heart which presently united you to a risen Jesus, which has been your joy ever since, and which will be your song of praise. A few months after the Lord was pleased to bring me to himself, as I made known to you before I sailed for England in July of that year, and while in England it was from you that I received the first letter which called me by the sweet title "Brother in Christ." After that dear Sprague joined himself to the Lord in a perpetual covenant; St. John, too, became the Lord's; and after I had left for Canada in 1835 I heard that Newell had followed the same blessed example, and that poor John Lush had died at Poole in the Lord. So of what a chain of blessings to our house was your conversion the first link!"

Several of these young men gave life-long service to the Church of Christ on Methodist lines. George Apsey died

in 1869 at the place of his second birth. Prayer and praise had been the passion of his life; they were also his "last employ." On Good Friday, thirty-nine years from the day when he had "amazed" his brother clerks, he visited the familiar old church for the last time. A week later, after a two days' tenancy of his bed, he was heard to say in a low tone, "Thy name shall be called Israel, for thou hast had power with God, and hast prevailed," then he repeated his favorite hymn, "Jesus, Lover of my soul," and soon after, when he had offered earnest petitions for his family, his classes, the church and the world, the "first-born child of the revival" entered heaven by prayer. Few local preachers have been more popular; few men have ever left so rare a reputation for saintliness. Samuel W. Sprague, a young Englishman, who was led to serious thought by the conversation of his senior fellow-clerk, Gosse, was received into church fellowship by James G. Hennigar, and in 1838 was recommended to the English Conference as one of the first two candidates for the ministry from Newfoundland. On the Grand Bank and Fortune circuit he commenced an itinerancy which led him into several of the leading stations of the Eastern British American Conference, and from which he some years since retired as an esteemed supernumerary minister, having left an eloquent son, Howard Sprague, D.D., in the active ranks. William Charles St. John, son of a former surrogate judge of the colony, became a local preacher. After having for some years published the *Harbor Grace Standard*, he removed to the United States, where for some time he held a place on the staff of *Zion's Herald*, the Methodist paper for New England. Several years have passed since his entrance into rest.

Philip H. Gosse, a nephew of John Gosse, the early and steady friend of Newfoundland Methodism, remained in the

colony only a few years after his conversion. At Carbonear he was a member of the choir, leaving it occasionally to occupy the pulpit as a local preacher. When in 1839 he returned to England, after having spent some time in Canada and the United States, he contemplated entering the itinerant ministry, but the publication of his first scientific work caused delay. A year or two later he fell in with some Christian friends who had withdrawn from the Church of England, and under a new influence he severed his connection with former religious associates and became one of the Plymouth Brethren. A distinguished position in society lay within his reach; the quiet and unobtrusive life of which he wrote to his old friend, Apsey, was his choice. In the neighborhood of his residence near Torquay he built at his own expense a church and school-room, and by public addresses, the publication and distribution of tracts, and in other ways, he gave himself to active effort for the benefit of his neighbors. The long life of this convert of the revival at Carbonear came to a peaceful close in 1888. "His religious opinions," said the London *Athenæum*, in announcing his death, "were extremely strong and unbending, and his character more resembled that of a devout old Covenanter than is usual now, even among the straitest body of Nonconformists." Another English paper, the *British Weekly*, a leading organ of the Nonconformists, remarked, in its notice of the eminent scientist's decease: "Mr. Gosse's peculiar views may not be accepted by many of our readers, but he himself was a man of deep piety, real knowledge and ability, and much personal charm."[1]

A second revival at Carbonear took place under the min-

[1] Anna Shipton, in her little book, "Tell Jesus, or Recollections of Emily Gosse," has given to the world a description of the lovely character and Christian faith of P. H. Gosse's first wife, a woman of intellectual power and a good classical scholar. Their accomplished son, Edmund W. Gosse, widely known in the literary world as a poet and critic, was in 1886 chosen Clark Lecturer at Trinity College, Cambridge.

istry of John Pickavant, and during the eighteen months ending at midsummer, 1839, led one hundred and fifty persons into church fellowship. One convert of that period was the late Joseph Peters, for many years stipendiary magistrate at Harbor Grace, who had come to the colony as schoolmaster on one of the king's ships. In his case, as in that of his friend Apsey, the prayers of parents in England were answered in Newfoundland, the Christian sympathy and counsels of John Pickavant at a time of bereavement being used to lead him to Christ for salvation and into the Methodist Church for nurture and for useful service as a local preacher.

At Bonavista also the growth of the societies in numbers and in grace gladdened the hearts of the watchmen. During the earlier months of 1834 one hundred and twenty persons were taken into membership, and the corresponding months of 1839 were rendered memorable by the manifested presence of the Holy Spirit in the same circuit. The bitter opposition to Methodism, because of its interference with Sabbath-breaking customs long sanctioned by Episcopalians as well as by Roman Catholics, had at the latter period lost somewhat of its force. Worship had been disturbed and the opprobrious epithet of "Crawler" frequently applied to the worshippers, when the sad experience of a leader in sin furnished a note of warning. The offender, on his way home at the close of a term of imprisonment for the crime of breaking into the Methodist church and carrying off the pulpit books and cushion, was caught in a severe storm, and so frozen as to lose both feet. For some years he literally crawled about the streets, sometimes asking charity at the door of the parsonage, and alike reminding friend and foe of Methodism of the epithet once used so freely by himself and his associates.

The peril encountered by the missionaries in Newfound-

land when on their way from harbor to harbor was sometimes very great. Both sea and land had their peculiar dangers. The boat in which John Walsh once sailed from St. John's for one of the outports was wrecked, and all but the captain and himself were lost. When removing from Burin to Brigus in 1838 James G. Hennigar and his family, seven in all, were packed into a cabin scarcely large enough for three persons. After the boat had left St. Mary's, a gale arose, with a heavy sea, thick fog, and ice in all directions. In spite of breakers visible from the deck, the captain resolved to make the land at all hazards. The minister looked at his helpless family and lifted his heart to God. A few moments later a glance from the deck showed the little vessel to be making as fair a course through the narrow entrance into Trepassey harbor as if some nobler hand had guided the helm. "I ran," the minister wrote, "with the joyful intelligence to my dear wife, and if ever we wept with gratitude to our God it was then." Quite as great had been the peril of Richard Knight and John Tompkins, who narrowly escaped a snowy winding-sheet during the winter of 1832-33, when travelling from Heart's Content to Carbonear. As the journey usually required but a few hours, and they saw no indications of a storm, they left Heart's Content without guide, gun or rackets—the latter a sort of wooden snow-shoe—and with a scanty supply of provisions. When near the barrens a mist arose, followed by a slight shower of snow, the prelude to a heavy storm. Bewildered and out of their course, they wandered on until the younger man could go no farther. Food was exhausted, and they were without means of kindling a fire. Having found a level spot in the snow, already very deep, they paced to and fro on their own track of thirty feet for more than twelve hours, while the storm howled around, and the scattered trees fell through its

violence. Tompkins, the younger and less vigorous of the two, repeatedly sat or fell down, entreating his companion to let him rest, if only for a moment. The latter, of stronger frame and great physical power, knew that rest in such circumstances would soon be followed by "the sleep that knows no waking," and he therefore persisted in shaking the weary man, rubbing his limbs and dragging him along. Just as the dawn appeared the crowing of a cock told them that they were near some human habitation, and plunging through the snow and thicket in the direction of the sound, they reached a tilt or winter hut about eight o'clock, just as the storm was abating.[2] Some of the hardships suffered in removals were never forgotten by those who endured them. Nearly thirty years of sorrow and suffering came to the worthy wife of one minister as the result of two tedious voyages in small fishing craft, rendered necessary by a removal in 1837 from Grand Bank to the Island Cove and Perlican circuit.[3]

There were also other perils. More than once Roman Catholics saw fit to render the harsh utterances of their priests into the more emphatic language of deeds. Twice they obliged Richard Knight to put forth all the strength of his muscular form in self-defence. During the winter of 1830 Adam Nightingale, at whom some enemy of the truth had

[2] Of similar experiences, same interesting details are given in Wilson's "Newfoundland and its Missionaries."

[3] No Wesleyan minister in the colony has been lost at sea since the death of William Ward in 1812, but the losses to the membership, official and ordinary, by drowning, have been terribly numerous. Each circuit has its own record of disasters. A memorial tablet behind the pulpit at Old Perlican preserves the names of nineteen men and two women, most of them members of our church, and several of them office-bearers, who perished one night on their way from St. John's, in May, 1871. In the graveyard at Cupids, side by side, are interred the bodies of nine men, part of a shipwrecked crew belonging to the village. Several of these men had been avowed disciples of Christ. A record kept by the late William Harding of Burin, shows that the greater number of deaths of male adults in that district were caused by drowning.

already fired a shot, had a second narrow escape. A requested visit to a sick man having taken him to Bay de Verds, he spent a part of the day in calls upon some other persons. An evening service at the house of the sick man was most rudely disturbed, and at its close the preacher was advised by a message from a friendly Roman Catholic not to leave the house that evening lest he should be murdered. Very early in the morning, soon after the death of the person visited, he left the dwelling, accompanied by two men armed for his protection. At a certain spot several men were awaiting his approach, but drowsiness having overcome them, their intended victim passed on unharmed. Undaunted by this treatment, Nightingale procured an official license to preach in the same dwelling, and used it without serious interruption. A part of those concerned in the plot came to an untimely end, and their neighbors, impressed by that fact, became passive witnesses of evangelical effort, and in rare instances partakers in its benefits. The publisher of the St. John's *Public Ledger*, H. W. Winton, Esq., whose courage in the exposure of the political schemes of the Roman Catholic priests had rendered him odious to them, was less fortunate. Business having called him to Conception Bay during the winter of 1835, four men rushed upon him and a gentleman accompanying him over the hilly road between Harbor Grace and Carbonear, bound his companion to a tree, and then, having dragged the offending publisher, nearly senseless, from his horse, cut off both ears close to his head. Mr. Winton lived to continue his exposure of priestly schemes, but five years later the foreman of his office was treated as his employer had been; large rewards being unavailing in either case for the discovery of the perpetrators of the vile deeds.

At the close of the period under review, the number of ministers in the colony remained the same as at its begin-

ning, but only two of those present at the district meeting of 1824 took part in the similar gathering of 1859. Soon after the earlier meeting, Thomas and James Hickson had taken a farewell of the island. To the end of a long service Thomas Hickson bore the character of a man "full of the Holy Ghost and of faith." His brother James finished his work much earlier. It had been his constant aim to make his hearers "not only almost but altogether" Christians. At Bonavista, his ministry had been specially effective. At one service there, continued for several hours, forty persons are said to have found peace with God, and about thirty others, present at the meeting, to have subsequently obtained the same great blessing. John Walsh, whose record to the last was one of much usefulness, had sailed for England in 1825. His passage across the ocean proved an eternal blessing to more than one fellow-passenger. One of his latest pleasures was the collection and despatch of articles for a sale in aid of the building fund of the Gower-street church, St. John's. Ninian Barr, long remembered as one of the sweetest yet most powerful singers ever heard in the island, followed Walsh a year later to Britain. As an original, impressive, successful preacher he was above the average. A constitution unequal to the hardships of missionary life obliged Simeon Noall to leave Newfoundland at the end of a four years' service. In that rock-girt isle kind hearts remembered him as affable to youth, attentive to pastoral visitation, mighty in prayer and earnest and evangelical in the pulpit. Desire for a more genial climate led the gifted John Corlett, in 1830, to the West Indies, where a ministry of unusual vigor and length proved the wisdom of the transfer. One after another of his junior colleagues fell there, but he survived to forward their latest messages to friends at home, and to retire as a supernumerary at the end of a fifty years' service. Three

years later Charles Bate, after a nine years' ministry in the colony, was removed to St. Kitt's. At the end of an eight years' itinerancy in the West Indies he died at Tortola, "in great peace." About the close of the period John Boyd turned his face homeward. He had been a general favorite, and when some others had regarded their lives as in danger through the Roman Catholic disturbances he had passed fearlessly through hostile groups. A subsequent ministry, rich in blessing, was followed by an old age to which an all-pervading peace is said by his friends to have given a beautiful aspect. Of permission given John Haigh, in 1830, to return to England, that minister did not avail himself till six years later, when, the English Conference having appointed him chairman of the Bahama District, his medical adviser warned him of probable danger from the proposed change. Ever prominent in his recollections was Carbonear, the scene of the revival described on a previous page, the remembrance of which frequently exercised a "vivifying power" in moments of depression. In 1838, after a ten years' useful ministry, John Smithies also left the colony, and in 1840 sailed for Western Australia, to begin there a new mission. Four only of the ministers removed found a new field on the main-land. The senior of these, Richard Knight, was requested by the Missionary Committee, in 1833, to take the chair of the Nova Scotia District; in the same year John Tomkins, a minister of only six years' colonial service, was sent to the city of Quebec, to spend in the province of that name a ministerial service which ended in 1881; and in the following year William Wilson and Richard Shepherd were removed—the first to Prince Edward Island, the second to New Brunswick.[4]

[4] The acceptance of Samuel W. Sprague, as a candidate, in 1838, for the ministry, has been noticed on a previous page. At the district meeting of that year Josias F. Brown was also unanimously recommended as a candidate. Brown was a young Scotchman, who had spent

With the names of several other ministers who then entered the colony many readers of this volume are familiar. William Faulkner, for years a popular and useful member of the district, reached the island in 1830. In 1832 Thomas Angwin, a son of Cornish Methodism, and four years later John S. Addy, a Methodist of the fourth generation, reported to the chairman; and in the autumn of 1837 James England left Britain to commence a life-long colonial work. The passages of Thomas Angwin and James England were exceedingly perilous. The former minister sailed from Poole in an old vessel which had been carried as a prize into Halifax during the war of 1812. After most imminent danger from ice she reached her destination, a fact which seemed little less than a miracle to those who saw her frame exposed on her return to an English port. James England, who had been ordained with Thomas B. Freeman, and had expected to be sent to South Africa, sailed for Newfoundland in an equally unseaworthy vessel. After a three months' conflict with wind and waves, she was driven back from the Banks to Ireland, her crew and single passenger having been saved from starvation by several barrels of flour picked up from the sea. The young missionary saw the vessel a wreck in an Irish harbor, returned to his home in Yorkshire, and in the following spring made a second and successful attempt to reach his allotted field. During the following autumn William Marshall also arrived to commence a brief, devoted career.

Several other ministers were during the same period

several years in a mercantile house at St. John's. The English authorities having hesitated to accept his services because of some supposed Calvinistic tendencies, he went to England, called on them, and so favorably impressed them that they placed him in the Theological Institution at Hoxton, and soon after sent him to the West Indies. Having caught the spirit of "Reform," he in 1848 withdrew from the itinerancy, became a local preacher and went into business in an English town. He is said to have subsequently identified himself quite prominently with the "Wesleyan Reform" party.

transferred to the colony from other British American provinces. James G. Hennigar, first on the list, arrived from Nova Scotia in 1833, but through serious illness was obliged to leave Brigus in 1839 for his native province. In 1834 Joseph F. Bent and William Murray, both from New Brunswick, took charge of circuits, but remained in the island a year or two only, the latter leaving it in rapidly declining health. About the same time Ingham Sutcliffe, a young English minister, who had been stationed a year or two in Canada, took charge of another Newfoundland circuit. These ministers were followed in 1837 by John Snowball, and in 1839 by John McMurray, both from Nova Scotia.

The first Wesleyan missionary to find a grave on the island was William Ellis, whose dust reposes near the front of the church at Harbor Grace. From Bonavista, one of his most successful fields, he took his departure in 1835. Few tearless eyes were to be seen in the church in which he preached his last sermon there. That summer, on account of his enfeebled health, he was placed by his brethren at Trinity, the least laborious post at their disposal. During a visit to Bonaventure he preached several times in a small church from which the ice had been cut by hatchets, and in this way took a severe cold. After a three months' silence he visited St. John's, to meet his brethren at their annual gathering in 1837, but became too ill to attend their sessions. They saw that his work was done, and placed his name on their Minutes as a supernumerary at Harbor Grace. There, after having lingered a few months, he finished his course in the full assurance of hope.

By the twelve Wesleyan ministers, assisted though they were by useful lay helpers, not more than ten or twelve thousand hearers could be reached with any frequency. Other Protestant bodies, unfortunately, were doing less in

the way of evangelization. The Congregationalists had ceased to maintain the few missions at the outports attempted by them in the early years of the century; the Episcopalians, with a considerable number of lay readers and teachers, had only eight ordained men; and no other section of the Protestant Church had any organized congregation in the colony. In the meantime the Roman Catholics, under the direction of an aggressive bishop and assisted by foreign aid, had for some years being doing their utmost to secure control of the population.[5] In view of the establishment of a representative legislature, the first session of which was opened in 1833, the number of priests was rapidly enlarged. In 1830 there were seven priests, only three of whom, however, were fully effective; but these were joined early in 1831 by six others, and in 1833 by a further reinforcement of five, the latter having been accompanied by a small number of Presentation nuns from Galway. The political ambition of the bishop soon involved the colony in serious domestic trouble. It was seen that his will determined the return of candidates for the legislature; and that a Roman Catholic elector who ventured to claim liberty of action soon furnished a forcible illustration of the fact that Rome reduces the whole man to political as well as to religious serfdom. At the same time it was sadly significant that in those metropolitan and other districts where Roman Catholicism most flourished and her dignitaries wielded the strongest influence, the wretchedness and poverty of the masses were most distinctly marked.

The consequences of Papal aggressiveness had become visible to the scattered Wesleyan ministers long before they were apprehended by Protestants at large. Perversions from

[5] According to a census taken in 1825, the population of the whole island, not including the few inhabitants of the French shore and Labrador, was 60,088, of whom 24,822 were Roman Catholics.

Protestantism, according to Roman Catholic returns, numbered not less than five hundred during the two years 1835-36. It was toward the close of the period under review that a general awaking on the part of the Protestants took place. To protect their people against further perversion the Episcopalians sought the formation into a new bishopric of the islands of Newfoundland and Bermuda, both previously included in the diocese of Nova Scotia. Their effort led to the consecration of Aubrey Spenser, D.D., as bishop of the new diocese, and to an early enlargement of the staff of the colonial clergy. Lack of means threatened to prevent any immediate extension of Methodist effort. The finances of the Wesleyan Methodist Missionary Society were at that time in a state of serious embarrassment. Several of the missionaries then in the colony had been sent thither in the expectation that a part at least of the circuits would soon become self-sustaining, but financial disaster and the chronic poverty of many of the fishermen had prevented the anticipated development. Thus disappointed, hampered by debt, and pressed by Macedonian calls from various distant quarters, the missionary authorities had with difficulty been induced to keep up a staff they were unable to increase.

Proffers of assistance were made, however, from an unlooked-for direction. Though the chairman had been obliged to send John S. Addy to Grand Bank, he endeavored to carry out in part the wish of the Missionary Committee that he should be employed as a visiting missionary, by instructing him to travel extensively through the more distant settlements in Fortune Bay, and as far beyond as might be possible. In the following spring the committee requested the same minister to visit the Bay of Islands and report to them the state of the population in that section of the colony. Adam Nightingale had also been instructed a few months earlier to visit the more needy places in Bona-

vista Bay, and, if possible, some of those in the more northern districts. These efforts were observed with satisfaction by others than Methodists; and in particular by the Congregationalists of St. John's. Isolated Congregagationalists had rendered valuable aid at several of the stations, and some influential members of the main body at St. John's had been generous contributors to Methodist funds; but now, influenced by Roman Catholic intolerance and Church of England exclusiveness, they resolved to offer to their Methodist brethren more systematic assistance in the extension of missions which they declared to be the "grand bulwark" against Rome's encroachments. Among these Congregationalists were several English merchants, men of intelligence and money. The first public evidence of their growing fraternal sympathy was given at the missionary meeting held during the annual gathering in St. John's in 1837. At that meeting Robert Job, Esq., a leading Congregationalist, proposed the formation of a distinct fund for the support of missionaries to be constantly engaged in visiting destitute sections and scattered settlements; and affirmed his belief that through moneys collected in the colony, and with the aid of a large London firm having several branches on the southern coast, a sufficient amount would be raised to sustain, without further burden upon the English Committee, two additional missionaries, the one to travel on the northern and the other on the southern shore of the island. Pleased with this offer, the members of the district meeting in their annual letter to the Committee asked the concurrence of the authorities and the despatch of two young men suited for the intended work. The Committee assented to the scheme, and in their next general report announced their intention to secure for the colony, if possible, the additional missionaries, and thus do their part towards exhibiting "to their neglected Protestant brethren there the doctrines of the cross of Christ."

Favorable tidings from England led to the adoption of active measures, in which William Faulkner, at St. John's from 1837 to 1840, was one of the leading spirits. Among the lay members of the first committee of the St. John's Auxiliary Wesleyan Missionary Society were four Congregationalists and one Presbyterian. Some delay took place in the arrival of the missionaries, and several of the ministers present at the annual meeting of 1838 volunteered therefore to spend several months at distant points, but it was not thought wise to take them from their circuits in the absence of suitable lay helpers. A year later, however, when five hundred pounds had been placed in the hands of the chairman of the district, he and his colleagues assumed the responsibility of sending William Marshall as a visiting missionary to Hermitage Bay and other sections of the southern coast, although they had to leave the Old Perlican circuit with its thirteen hundred Protestants, one thousand of whom were Methodists, without pastoral supervision. Arrangements were at the same time made for an extensive visitation of outlying districts by several other ministers, their travelling expenses being provided by the newly organized society.

At the close of the annual meeting of 1839 the chairman, John Pickavant, sailed for Nova Scotia. At Halifax, according to appointment, he met Robert Alder, one of the Missionary Secretaries, and a number of the ministers of the Nova Scotia and New Brunswick Districts. "Help, immediate and efficient help is needed," they said when they had listened to Pickavant's description of the moral condition of a large part of the population of Newfoundland and of the schemes of Roman Catholic agents, and then they unanimously resolved to ask the Missionary Committee to send three or four additional missionaries to that priest-ridden colony as soon as possible.

CHAPTER VIII.

METHODISM IN THE NOVA SCOTIA AND PRINCE EDWARD ISLAND DISTRICT, FROM 1826 TO THE CENTENARY CELEBRATION IN 1839.

Division of the District. Changes in the list of ministers. Appointments to the West Indies. Guysboro'. Cape Breton. Halifax. Young ministers. Shubenacadie and Truro.

At the British Conference of 1825, the missions in the Maritime Provinces were divided into two sections. Of these one, with Stephen Bamford as chairman, was designated the Nova Scotia and Prince Edward Island District; the other, under the direction of Richard Williams, was known as the New Brunswick District. The division lines were at first drawn with little regard to provincial boundaries. Even after some readjustment, the extensive Annapolis Valley and a section of the township of Cornwallis continued to be a part of the New Brunswick District. The formal separation took place in 1826, when the ministers from the three provinces met in Halifax, and there formed two district organizations.

Several changes in the list of ministers followed the new arrangement. At the close of the meeting at Halifax, William Burt sailed for New York on his way to Canada. A dense fog led the *General Stark* into the harbor of Port Hebert. There Burt arranged for an early Sunday service at the house of his friend, Tilley Richardson, but a message received as he was about to announce a hymn, only permitted him in prayer to commend the little company to God. Two years later he returned to England, to pursue a most

useful ministry. In 1848 he was made chairman of an English district, and in 1851 was elected a member of the "Legal Hundred." At the age of seventy he became a supernumerary, and in his seventy-ninth year entered upon eternal rest. When his name was read from the death-roll of the Conference of 1871, Dr. Osborn rose to remark that he had been "one of the finest illustrations of the fact that a Methodist preacher with neither extensive gifts nor profound learning may nevertheless get a congregation and keep it. His deceased friend had done this everywhere." "If ever a man used his talent conscientiously in the Great Master's cause, it was William Burt," said a nephew who had lived under his uncle's roof and witnessed his careful study of the ancient and modern classics and his delight in reading the works of the best Puritan preachers and writers. Such statements, with a remark of Dr. Osborn upon Mr. Burt's qualities as a "house-going" minister, prepare us for the remark of a second nephew, W. B. Pope, D.D., who speaks of his uncle's journal as "monotonous in its record of refreshing seasons and instances of usefulness." In each of his colonial circuits men converted under his ministry became esteemed local standard-bearers.

Henry Pope, William Burt's early friend, succeeded him at Charlottetown. As one of the earliest English pioneers in the Upper Provinces he had travelled the circuits of the Canada District in the saddle-bags brigade; and had been the first English Wesleyan missionary at York, now Toronto, then a place of fifteen hundred inhabitants. The late Dr. Carroll in his boyhood one day caught a glimpse of him as he passed in his "light waggon," while he and some other lads were at play under the shade of the oaks which skirted the banks of the Toronto Bay, and never lost the impression made upon him by the simple elegance of the young Methodist preacher and the worthy wife he had

found near Utica, on the Mohawk River. During the period of rivalry between the Methodists of British and American origin he had occupied some advanced posts as no mere spectator of an unfortunate strife. In 1826, under instructions from the Committee, he reached Charlottetown, where two pleasant and profitable years were spent by him.

During the same year Robert Young also entered the district. At the close of one of his earlier essays at preaching, an injudicious circuit official had advised him to "go home and never attempt to preach again"—a piece of counsel which, fortunately for the eternal interests of thousands, he found himself unable to follow. A sermon by Robert Newton had helped him to respond to an inward call to foreign work. Soon after compliance he was selected to be the companion of Samuel Leigh, the pioneer in Australian Wesleyan missions, but an unexpected occurrence led to his despatch to the West Indies. At the end of six years' residence there the health of his family demanded a cooler climate, and he received an appointment to Lunenburg, but through delay in the arrival of the Minutes he was sent to Windsor, where he remained. That happy combination of talent and tact, which led Dr. James Dixon more than once to say that Robert Young could "manage men," proved of great advantage to a circuit where the existence of "high party-spirit" had for some time been neutralizing the effect of all pastoral effort. A long continued revival began, sixty persons were received into church fellowship, the church which in 1812 had been removed into the village was twice enlarged and the parsonage finished, and at the end of a three years' term perfect harmony was reported. Special permanence was given to this work by the pastor's interest in the young men of his charge, some of whom, to the end of a long life, were wont to mention his name in words and tones of affectionate reverence.

In the Minutes of the following year three new names appeared. William Webb and William Smith were fellow-passengers from England. The earlier years of William Webb had been spent at Bath. His parents were Episcopalians, but his early associations were with the Congregationalists, in which body his only brother became a minister. For William Jay, upon whose ministry he had been for some time an attendant, he entertained a profound respect. Jonathan Edmondson, the human agent in leading him into the path of life, aided him in preparation for that call to missionary service in Nova Scotia which reached him in the autumn of 1827. William Smith had been trained in the path of wisdom by a widowed mother in a quiet English home. Both young men on their arrival at Halifax were sent to Prince Edward Island. Webb, who to the last was a close observer of the personal spiritual condition of the members placed under his care, was depressed on arrival at Murray Harbor, but in the course of a few weeks was able to send a pleasing report from his then isolated charge. A similar report was presented by his friend, who had gone at the same time to Bedeque and Tryon. The third young man, James Melvin, had preceded Webb for a few months at Murray Harbor. He had accompanied Robert L. Lusher from the Liverpool circuit to the annual meeting, and had there passed a very satisfactory examination. His brethren sent him to Little Harbor on the southern coast, but by order of the English Conference he left that place for Prince Edward Island, whence he soon withdrew to return to Nova Scotia.[1] But, as was too often then the case, the arrival of

[1] At a subsequent date Melvin preached for the Free-Will Baptists at Port Medway. He then, upon the retirement of William Elder from the Congregational church at Liverpool, supplied the pulpit there, and afterwards accepted a call to the pastorate of the congregation. In 1850 he appeared before the public as plaintiff in the widely-known Gorham will case. Having established his claim to the bequest for the maintenance of a Congregational minister at Liverpool, he relinquished a part of the amount and retired altogether from pastoral duty.

young and earnest workers was followed by the removal to other points of men of experience and well-tried worth. On the appointment of the man just named, Robert L. Lusher, who as superintendent of the Halifax and Liverpool circuits had been highly esteemed for his amiable and gentlemanly bearing and his faithful preaching of the Gospel by word and by life, sailed for England. During his previous residence in Canada he had labored with much success in Montreal, where under his direction a second church had been erected. In 1837 he returned to Canada as chairman of the Eastern District, in the circuits of which he spent all his subsequent years.

The Missionary Committee, about this period, made several attempts to bring about more frequent exchanges between their missionaries in the British American Provinces and the West Indies. The first Provincial to go southward in response to the call of the Committee was John Shaw, of Newport. As a local preacher he had followed Webb at Murray Harbor, and thence, at the call of the chairman, had gone to Wallace. While there he had received intelligence of his acceptance as a preacher on trial, with appointment to the Bahamas. The rupture of a blood vessel a year or two later sent him back to Nova Scotia to die. Soon after the sunset hour, calm and clear, had come to this young man, another native-born provincial minister, of more mature experience, sailed for the West Indies under direction of the Committee. The intended transfer of William H. (afterwards Dr.) Rule from St. Vincent to Nova Scotia, and the subsequent despatch in his stead of William Dowson from St. Eustatius to Halifax, had led the Committee to require a removal in the opposite direction. Thomas H. Davies, whose name had appeared on the Minutes of 1830 as a minister in Antigua, was permitted to remain at home, and the name of Matthew Richey, who had pre-

viously spent a winter at the south for the benefit of an invalid wife, was substituted. That minister's reasons for declining a West Indian appointment were also accepted by the Committee, who, however, forwarded peremptory orders that another minister should be chosen by the district and sent southward without delay. A special meeting was held at Windsor, the names of Crane, Hennigar and McDonald, as suggested by the Committee, were discussed, and Robert H. Crane was chosen for the distant post. Having settled the affairs of the Parrsboro' and Maccan circuit, he sailed with his family from Halifax on a Sunday afternoon in June, 1832. In the gathering gloom of evening and in somewhat melancholy mood he watched the receding shores of his native land, even the "bald rocks of Sambro Head" seeming to have an attractiveness seldom ascribed to them as he looked upon them for the last time. In the islands of St. Vincent and Tobago he secured the love of the ministers and the societies. With deep interest he witnessed the abolition of African slavery, and awaited the removal of its last legal vestige, the apprenticeship system. Even after he had seen the ravages of yellow fever in Tobago, and under his own roof, he was anxious to remain in the islands until the year 1840 should have arrived. "I shall then," he wrote to a friend at home, "gladly visit you to tell you that all the slaves of these islands are free." Failing health, however, required him to seek a somewhat earlier return. The Committee notified him of an appointment to a new provincial charge, but while busied in setting his circuit in order for his successor and in making preparations for the annual meeting, he fell in the grip of fierce fever, and on the evening of the following Sabbath ceased to work and live. The first duty of his brethren from the neighboring islands, and of his successor from New Brunswick, as they met at Kingstown at the end

of January, 1839, was to commit to the earth the remains of the late superintendent of that circuit. Eight Wesleyan missionaries carried, and four thousand persons followed, his body to the graveyard at Kingstown, where his dust reposes near the front of the large stone church erected soon after his decease. A white marble tablet, placed on one side of the pulpit, tells in brief the story of the life and death of the first native-born Nova Scotian Methodist itinerant.

In 1828 a further effort was made for the extension of Methodism in the eastern part of Nova Scotia. William Webb was instructed in the summer of that year to take his station at River John. In July he visited Albion Mines and spent one Lord's-day there. Under the morning sermon many "seemed to feel the power of the Word." In the afternoon he worshipped in the Presbyterian church, in which he was to preach in the evening. The candid Presbyterian brother amused him by an announcement of the intended service, to which he appended the remark that he "did not like it very well, though in view of the kindness shown him by the Methodists he could not deny it." Early in August, with James G. Hennigar, he visited Guysboro', the post designed for him by the Committee when he left England. William Murray, Arthur McNutt's successor there, had been a zealous worker, but lack of ordination had been persistently urged against him and not without effect. "These are not ministers," it was said of him and his predecessor; "we do not acknowledge them as such, and the law requires every man to pay toward the support of some regularly ordained minister." The practice of the Episcopal minister who spoke thus was in accord with his precept. A general warrant of distraint was issued at his instance, and in more than one case taxes for his support were levied on persons who had been members of the

Methodist Church for several years. Of this conduct on the part of the rector several Episcopalians who had shown much kindness to the young preachers were not slow to express their disapproval.

On the departure of Murray for the annual meeting, Francis Cook had written to William Black urging a further supply of preaching, but the ministers were unable to send a favorable reply. In the following year Charlotte Newton visited Halifax to plead with the assembled preachers for the presence at Guysboro' of one of their number, but her pleading was vain. Disappointed though she and her friends were, they resolved steadily to sustain their social religious services and the small Sunday-school commenced by Christian women in 1822. These faithful ones saw with pleasure the arrival in 1828 of the ministers, Hennigar and Webb. Sermons were preached on the Sunday, and during the ensuing week a meeting was called to consider the proposal to erect a Methodist church. Subscriptions were readily offered, a suitable site was given, and at the end of eight days the young ministers left the village. The chairman received a favorable report, and in a few weeks instructed Webb to take up his residence at Guysboro'. On November 1, 1829, the dedicatory services were conducted by the young pastor, assisted by Hennigar and Matthew Cranswick. Previous to that date twenty persons had been enrolled in membership, to whom, under the ministry of Matthew Cranswick, ninety others were added during the early months of 1834.[2]

Further hostility was aroused by this success. Offensive remarks respecting the right of Methodist ministers to

[2] In the list of the latter were Joseph and Charlotte Hart, from whose fireside three sons and one daughter went into the itinerancy, a fourth son becoming a local preacher. One of these, the active and energetic Joseph Hart, an ex-president of the New Brunswick and Prince Edward Island Conference, died in 1880, at the early age of forty-seven.

administer the sacraments having been made by the rector to members of the society, and repeated by him in a note to Alexander W. McLeod, appointed to the circuit in 1837, the latter minister in 1838 published a series of letters in a small volume entitled, "The Methodist Ministry Defended," etc. This little volume, clear and concise in statement, received in 1840, from the rector of Guysboro', a carefully prepared reply of similar length, containing the usual arguments in favor of diocesan episcopacy. A second volume from the pen of the Methodist pastor ended another of those controversies from which the Church cannot be wholly delivered while any ministers of the Gospel shall assume the unwarranted exercise of lordship over others.

The establishment of Methodism at Guysboro' was soon followed by its extension to the island of Cape Breton. After the destruction of Louisburg, the French fortress and the winter port of Canada, little notice had been taken of the island until the commencement of Scotch emigration thither. Though a separate colony, the population of Sydney, the capital, in 1798, did not exceed one hundred and twenty persons. In 1802, a ship arrived at Sydney with emigrants from the Scotch Highlands and islands, and from that date until 1832 a stream of population continued to flow from the same quarter until the island had become as Gaelic as any part of Scotland. Included in the population, computed about 1830 at nearly twenty thousand, were also a good number of Acadian French. At least three-fifths of the inhabitants of the island were Roman Catholics, nearly all others were Presbyterians. Several Roman Catholic priests had watched over their people, but no body of Protestants on the face of the continent had been so sadly left to themselves. An Episcopal minister at Sydney, where government officials and a detachment of troops were posted, and a Presbyterian minister at Mabou and Port

Hood, where a few Protestant families were scattered among a large Roman Catholic population, had been the only resident preachers of the island, and of these neither had any acquaintance with the Gaelic, the only language spoken or understood by nine-tenths of the Protestant population of the island.

In Cape Breton, as in some more extensive regions, the first Methodist workers were laymen. John Watts, the devout Methodist sergeant, was at Sydney in 1789 with a detachment of the 21st regiment. About twenty-two years later William Charlton, a humble lay worker, reached the island on a holy errand. This good man, an Englishman from Exeter, had spent some time on the coast of Labrador among some Roman Catholic fishermen. When his companions had insisted that he should cease to be a Protestant, he left them and found his way to Cape Breton. Thence, soon after his marriage at Louisburg in 1805, he removed to the United States. While trying to obtain the mastery over intemperance and other evils he also sought membership in the Methodist church in Boston, then under the charge of Elijah Hedding. One day the peace of God gladdened his heart as he was walking the road, and on his return home he found to his further joy that his wife, whose good judgment had saved him from the snare of Universalism, had about the same hour become a partaker of "like precious faith." Soon after conversion he became a prayer-leader and exhorter. On recovery from a severe illness he resolved to return to Cape Breton, with a special view to the religious interests of friends there. In a short time, in spite of persuasion to the contrary, he had commenced his mission at the quiet fishing settlement on the shore of the historic Gabarus Bay. At his first service one person professed to have found salvation; on the following Sunday sixteen others made a similar profession; and the revival

proceeded until the names of forty-five persons had been recorded as believers in Christ. It was probably at Charlton's solicitation that Hibbert Binney, rector and military chaplain at Sydney, and the first minister ever seen at Gabarus, visited the latter settlement in June, 1819, and baptized sixty-two persons of all ages.

When ten more years had passed William Webb crossed the Strait of Canso on his way to Sydney. His journey thither was taken at the instance of John George Marshall, Esq., chief-justice of Cape Breton. This gentleman was the son of Joseph Marshall, captain of a Loyalist corps, the King's Carolina Rangers, and subsequently a settler at Guysboro'. The son, on receiving his judicial appointment in 1823, had removed to Sydney and had become intimately associated with the religious interests of the town. About the time of his arrival at Sydney, Hibbert Binney, the only Episcopal minister of the island, and the father of the late bishop of that name, took his farewell of the place. His ministry, as well as that of his predecessor—William Twining, had been evangelical in character. While a candidate for "orders," he had spent a summer vacation at Liverpool as a lay reader. With Joshua Newton, a relative, he had attended special services in the Methodist church, and had been so far benefited by their influence that on becoming rector and military chaplain at Sydney he fearlessly avowed his belief in those doctrines which Christians in general hold to be essential to spiritual life, and under his ministry several conversions took place.[3] The preaching of his successor, of a very different character, led thoughtful hearers one after another to desert the church. Among the latest to leave had been Judge Marshall. His legal duties had not prevented study of the Scriptures, and the entrance of the

[3] E. A. Crawley, D.D., in "Acadia College and Horton Academy," p. 19.

Word had given light, which in 1822 had resulted in his conversion. For five years after his withdrawal from the Episcopal services, he had been conducting religious meetings on the Lord's-day at private residences, but most frequently at the house of Peter de Lisle, a Jersey merchant. Efforts had in the meantime been made to secure the services of an evangelical minister. A small church was built and a request was forwarded to Dr. Raffles, of England, for the selection of a Congregational pastor. This application, with another to persons in Scotland, was unsuccessful. A third appeal, to the managers of Andover Theological Seminary, brought to the little society John S. C. Abbott, since known in literary circles as an historical writer, but the young student soon returned to his friends and books. When Donald A. Fraser, of the Presbyterian Church, visited the island in 1826, he preached twice at Sydney to a congregation which in vain urged him to remain. Finally Judge Marshall and his associates resolved to make application to the Methodist district meeting. To the Methodists the judge was not altogether a stranger. He had listened to several of their preachers, itinerant and local, and when in attendance at the legislature had made the acquaintance of several other worthy members of the society. Early in 1827, a request from Sydney for the appointment of a minister was forwarded to the Committee in London, and was followed by a resolution in its favor from the assembled ministers. No immediate action having been taken, Judge Marshall appeared before the ministers in Halifax, in May, 1829, to urge the instant appointment of one of their number. In view of this request, James G. Hennigar was sent to Sydney to await there the arrival of a minister from England. On the appearance of Matthew Cranswick, Hennigar left the work at Sydney in his care and removed to

Ship Harbor. Some rivalry had arisen through the formation of a Baptist church, but soon after arrival Cranswick reported a membership in the several sections of the circuit of thirty-six persons, with crowded congregations and pleasing prospects.[4] In the following spring the field was placed under the charge of Webb, from Guysboro'. The pages of that minister's journal soon grew cheery with such minutes as also find a place in heaven's record. Winds were not always fair, opposition was sometimes offered, but he satisfied himself with vindication of the truth and moved on. Travelling was difficult, the old French roads having become forest again, while the newer roads were scarcely deserving of the name, yet visits were paid by him to several settlements where some from his lips first heard the message of salvation. A convert under his ministry at Sydney Forks made use of his command of the Gaelic language for the benefit of his countrymen, one or more of whom became thus prepared for eldership in the Presbyterian Church in the island; and a second, at the same place, lived to see two of her sons esteemed ministers of that section of the Church, through whose agency she first was blessed. At the close of the year he reported eighty-two members, who, in accordance with the readiness of the circuit officials to make provision for a married preacher, were transferred to the pastoral care of John Marshall. At the end of three useful years that minister was followed by John Snowball. During the residence of the latter preacher the church at Sydney was enlarged, and more than fifty persons, some of

[4] About this time, or perhaps a little earlier, took place the conversion of John McKinnon, a lieutenant in the 104th regiment during the second American war. His father, William McKinnon, for eighteen years Provincial Secretary of Cape Breton, died at Sydney in 1811, from wounds received during the attack on Sullivan's Island, Charleston, during the war of the Revolution. John McKinnon passed away in 1863, having first been called to part with a son, William Charles McKinnon, who, in a nine years' service in the Methodist ministry, had proved a fitting pattern of a consecrated servant of Christ.

whom had been violent opposers, were added to the societies at Sydney, Gabarus and elsewhere, but the loss of forty of the "best" members by removal to the United States seriously depressed Webb on his reappointment, though his congregation at Sydney was the largest in the town. A church commenced at Sydney Mines in 1837 remained unfinished until 1840.

At Ship Harbor Andrew le Brocq, agent of a Guernsey firm, with several others, had in 1828 built a small church. This church they had offered to the Wesleyan Missionary Society on condition that a minister should at once be sent to occupy its pulpit. Hennigar on his arrival was offered a home at the pleasant residence of Nicholas Paint, whose wife, an Episcopalian, as was her husband, was deeply anxious for the religious teaching, under any auspices, of a sadly neglected people.[5] In the little church Hennigar preached to good and attentive congregations, from which in a few months he gathered twenty members. To duty at Ship Harbor he added visits to several adjacent settlements, but to many urgent calls it was not in his power to respond. In the spring the authorities called him elsewhere and placed another in charge. A parsonage was provided in 1852, but the breaking up about that time of the principal business establishment of the place, and the consequent removal of several members to other parts of the world, led to a partial abandonment of the mission. The name remained on the list of circuits, and for some years the small society received at times the steady care of probationers or local preachers, but at others only an occasional visit from the one minister on the island—at Sydney.

[5] A young lady from Guernsey, of good family and cultured mind, while resident with Mrs. Paint, had often read the Scriptures in the homes of the ill and ignorant, and had conducted the first Sunday-school in the place. Though not at the time a "professor" of religion, she was made a blessing to her neighbors. A few years later her work was crowned by a death of triumph in her native island.

Bishop Inglis, who preached in the Methodist church in 1843, observes in the report of his visitation tour that the building was in a "state of decay," and that no Methodist minister had resided in the place for six years. In 1848 the church was loaned to the Congregationalists, but on the formation of the Eastern British American Conference the mission was resumed under the name of Port Hawkesbury, to be steadily continued. From Margaree an earnest request was forwarded in 1833 for the appointment of a minister to that part of the island, but the Committee could give no response to this appeal until 1836, when a minister was directed by the chairman to spend two-thirds of his time at Ship Harbor and Arichat and the remaining third at Margaree. Even this arrangement was but temporary.

The small amount of effort put forth in Cape Breton by Methodism was not wholly in vain. Many were led to Christ—among them some Roman Catholics—but the religious state of the population at large, in 1839, was sad indeed. Respecting it, Samuel D. Rice, a young minister sent to Sydney near the close of that year by special arrangement, wrote to a friend: "We have classes in the island which meet regularly, but have not seen a missionary for two years. There is no such destitution in New Brunswick, with all its wants." And a Presbyterian missionary, then on the island, might with truth have repeated, in 1839, words which he had written on his arrival in 1834: "I really believe, from what I have seen and learned, that there is not a place in the whole world, professing Christianity, where there are so many families so near to each other and so utterly destitute as our poor countrymen in this island are."

Important successes, varied by reverses, marked the history of Methodism in Halifax at this period. William Temple, when giving in 1826 an account of his steward-

ship, reported an addition of thirty-nine members. That number might have been increased had there been a disposition on the pastor's part to make certain concessions to some of those evangelical men and women who had followed John Thomas Twining upon his dismission from the curacy of St. Paul's.[6] Under the ministry of Stephen Bamford and his young colleague, Hennigar—the latter appointed for the country districts—a number of members were quietly added to the society. Bamford's quaint but powerful exhortations, more than his sermons, attracted many persons to Zoar chapel, some of whom continued their visits from a deep religious interest. Among the mercies of which the good man made grateful note at the end of his first year in the city was the presence in his church of a choir, "nearly all the members" of which were "pious." "Therefore," said he, in his child-like way, in his report to his brethren, "their hearts are in harmony with their voices."

[6] The sermons of Isaac Temple, Lord Dalhousie's private chaplain, had proved a blessing to some members of St. Paul's. To him in part, it is probable, Mr. Twining was indebted for that evangelical teaching which he in turn gave to others. On the appointment by the British government of Robert Willis, previously a naval chaplain and at that time rector of Trinity church, St. John, to the charge of St. Paul's, and the reported determination of the government to place him in the new position by military force, if necessary, the evangelical section of the congregation, including several persons benefited by the preaching of Hibbert Binney at Sydney, established separate services conducted by Twining in Marchington's old chapel. They then proceeded to build an "Independent Episcopal chapel;" but before it could be completed Mr. Twining, who was garrison chaplain as well as principal of the grammar school, yielded to some official pressure and discontinued the separate services. A part of the seceders returned to St. Paul's, some united with St. George's, and others joined in worship with other city congregations. The Calvinistic tendencies of the evangelical Episcopalians stood somewhat in the way of their union with the Methodists, while they could scarcely be satisfied with the low spiritual standard of the Provincial Presbyterianism of that day. Under these circumstances they were led, mainly through the influence of one of their number, towards the Baptists, with whom most of them united as the original members of the Granville street Baptist church. The unfinished building was purchased by them, and used for more than a half century. These seceders from St. Paul's became leaders in the several educational and missionary movements of the Baptists of Nova Scotia.

In the list of those quietly added to the church in Halifax at this time was Archibald Morton, in later years a city missionary. This son of Scotch parents had grown to manhood when the visits of some Methodists to the Poor's asylum led, as he believed, to the conversion of his parents, who were in charge of the institution, and to a determination on his own part to be a Methodist whenever he should be a Christian. A sermon by William Black at the funeral of one of the visitors took him first to a Methodist church; a second discourse by Stephen Bamford, followed by an invitation from a friend, led to his connection with a class; and under another discourse, by William Croscombe, Bamford's successor, the Holy Spirit aided him in the exercise of that reliance upon the atonement of Christ which marks the definite point of departure upon a life of faith. During a brief residence in Philadelphia he was ordained a local preacher, in accordance with the usages of the Methodist Episcopal Church, and was solicited to enter the itinerant ranks; but, returning to Halifax, he resumed his place in choir and class and Sunday-school, and during nearly a half century proved himself a wise guide to young Christians, some of whom became preachers and leaders in the provincial churches, while others of them bore the lamp of a holy profession beyond the range of our vision.

During the one short year that Robert Young was the colleague of Croscombe at Halifax, that minister rendered important service. His sermons and speeches were exquisite in finish and point, and were full of Christ. His numerous hearers he first impressed by his anxiety for their spiritual welfare, and then sought to lead into the fellowship of the Church. Judiciously managed prayer-meetings served as a rallying-point for those who responded to his warm invitations, and aided such young men as John McMurray, Edward Jost, Jeremiah V. Jost, and others, in

reaching a decision through which numbers have been blessed. During that year fifty-nine persons were received into membership and others were reported on trial. At the close of the year the junior preacher sailed for England, and there as a rarely successful preacher, a Conference representative to distant mission fields, and a president of the British Conference, his abilities found a wide sphere. A son, born in Halifax and baptized by William Black as Robert Newton Young, was in 1886 chosen president of the British Conference.

William Croscombe's second colleague in Halifax was William McDonald—a promising young minister sent from the Canada District, but a native of Guernsey, where he first breathed the vital air while the regiment to which his father belonged was under canvas. The ministry of Henry Pope and Richard Williams at Quebec had been instrumental in his conversion. At the end of a few months he was sent from Halifax to Charlottetown, and Thomas Taylor, who had just arrived from England for Shubenacadie, was detained in his place. So abundant in blessing were the winter months of 1830-31 that the superintendent announced in the spring that seventy persons had been accepted for membership, while an equal number had been retained on probation. No abatement of interest was observed under the superintendence of William Dowson, transferred from the West Indies as Croscombe's successor. Sabbath out-door services were held by Taylor, and occasional conversions during the summer and autumn were followed by richer manifestations of spiritual influence on the earlier days of the new year. During continued services, more than two hundred persons were believed to have been made partakers of salvation. Among them were a number of the soldiers of the 34th regiment. The colonel of that regiment, though making no personal profession of a religi-

ous life, had observed the consistent conduct of several Methodists in his regiment, and, with the approval of the garrison chaplain—Twining, had issued orders that any of his men desirous of attending the meetings at the Methodist church should have leave until ten o'clock of each evening. This thoughtful act on the part of a British officer was highly appreciated by his men, thirty-nine of whom, as members of the Methodist Church, bade farewell to the society at Halifax when the 34th regiment left for New Brunswick in the following autumn.

One of the numerous meetings then held in the schoolroom in the rear of Zoar chapel seems invested with special importance. At that meeting two young Irishmen, trained as Roman Catholics, knelt near each other as penitents, and before its conclusion rejoiced as partakers of pardon. One was Robert Cooney, of Dublin. His mother, a Protestant in girlhood, had so fully embraced the creed of her husband that to see her son a priest had become her highest ambition. When his elevation to that office seemed probable, her letters reported earnest prayers that she might see him celebrate "one mass at least" before she should die; but the death of her husband so affected the family finances that the idea of the priesthood was abandoned, and the son was sent out to New Brunswick. By way of preparation for leaving home the youth attended the monthly procession of his "sodality" in the Carmelite Friary, obtained absolution, and, to "leave no unguarded place," received a blessed missal and the habit and surplice of the "scapular of our Lady of Mount Carmel." While employed in a barrister's office at Miramichi, his way to the priesthood was again opened and he resumed the necessary studies. Already, however, the influences of new-world freedom had in some measure prepared the young Irishman to look upon Roman Catholicism in that spirit of reasonable criticism

which her dignitaries so bitterly condemn. In an attempt during an election contest to play a double game his bishop was outwitted, and he therefore sharply rebuked the young aspirant to the priesthood, not because he had espoused the interests of the successful candidate, but because he had espoused them too vigorously. This duplicity sent the young man forward in the path of inquiry, and soon caused him to leave his station at Bartibog, and to withdraw from the Roman Catholic communion. A Protestant now in principle, he yet lacked those strong spiritual convictions which impart to principle its proper power; the veil was still upon his heart. Some degree of light was gained through frequent attendance at the Presbyterian and Episcopal churches. The rector of Chatham opened a correspondence respecting him with Bishop Stewart of Quebec, but the young man respectfully declined the proffered assistance of both rector and bishop, and found special help in a careful study of the Holy Scriptures.[7] The late Joseph Spratt, a local preacher at Chatham, first approached him upon the subject of personal salvation; and Michael Pickles, the first Methodist pastor at Miramichi, took a deep interest in him, as did that minister's successor, Enoch Wood. During the special services in Halifax, the publication of his "History of New Brunswick" called him to that place. While attending the meetings conviction of sinfulness became clearer and deeper, and finally induced compliance with the invitation to kneel as a penitent seeker for pardon. On a subsequent Sunday evening he assisted Thomas Taylor in the pulpit, and from time to time ren-

[7] At an earlier period at Miramichi Robert Cooney had accompanied Father, afterward Bishop, Dollard, as he followed in the track of the agent of the British and Foreign Bible Society, to secure copies of the Scriptures which had been distributed among his people, and had known that the conscience of that amiable priest had allowed him to put the collected copies in a stove, without, however, having permitted him to burn them.

dered such appreciated service, that in 1832 the ministers of the district gave him a unanimous recommendation to the English Conference and a conditional appointment to Murray Harbor.[8]

Robert Cooney's young fellow-countryman knelt, as did several others that evening, in the uniform of a British soldier, and with Archibald Morton near him as a counsellor. At the time he was a bugler in the 34th regiment. His father was a Roman Catholic, and his mother a Protestant; the son had been trained according to his father's creed, and his name had been entered on the regimental roll as a Roman Catholic. He had, however, at one time attended a Sunday-school, at which he had received the gift of a New Testament. An elder brother had become a Methodist, but the bitter persecution of relatives had driven him across the Channel. His subsequent life could not be traced, but his forbearance under trial left an impression upon the younger brother not to be effaced in his most reckless days. While in quarters at George's Island, near the close of 1831, he became involved in a street fray, and received such injuries as placed him in the military hospital. The injured soldier was fortunate in meeting there a chaplain who was careful to speak kindly to the erring and wayward. On his return to regimental duty he was further cared for by a Methodist bandsman. The latter, finding in him an interested listener, sometimes led him out of the barrack-room to a gun, under the shadow of which they found a secluded spot for reading and conversation. The late Samuel Chittick, another Methodist comrade in the 34th, believed that it was beside that gun that Francis Johnson was converted, but it was probably the place of decision only. Foster then led his friend to the Methodist church. At the close of a sermon the latter said to the preacher: "I am a poor ignorant

[8] "Autobiography of a Wesleyan Minister," pp. 19-27.

Catholic ; your sermon has touched me ; I want you to teach me to do better." On the evening of January 12th, 1832, ever after called by him his "second birthday," while he and others were kneeling at prayer and the congregation were singing a few lines of a hymn, the peace of God filled his heart. At his own request, his reasons having been frankly given, his name was transferred to the list of Protestant soldiers; a home was sought in the Methodist Church ; and on the removal of the regiment in the autumn to Fredericton, he made himself known to the Methodist preacher there, through whom he found warm friends. Earnest effort after mental improvement was at once entered upon; the use of intoxicating drinks was abandoned, and the importance of total abstinence from them pressed upon the attention of his comrades. He soon became a leader among Christian associates ; and in the hospital he developed in the visitation of sick soldiers, with quiet encouragement from the commanding officer, that peculiar tact which made his presence in subsequent years to be anxiously awaited in any afflicted home, or by any inquirer after salvation. It is believed that by his wise use of their own prayer-book, in which he readily discerned the wheat among the chaff, not less than a hundred Roman Catholic soldiers were helped while in hospital to trust in a previously unknown Saviour. In 1840, when the regiment was in Toronto, his time of service expired and he at once returned to Halifax. From that day he never lacked Christian work. One of his earliest efforts was a mission school at Point Pleasant for the children of artillerymen stationed there, sometimes through the presence of the parents turned into a meeting for prayer. A non-commissioned officer, then blessed, gave a son to the ministry who has passed the chair of one of the Maritime Conferences. John Marshall gave a class-book to the willing worker, whose classes were repeatedly

divided and subdivided. A tablet in the school-room of the Brunswick-street church tells in few words the story of his marvellous success as superintendent of the Sunday-school gathered there. Through that and other channels a piety which was thoroughly spontaneous in utterance came into contact with lives which have proved an untold blessing to the Methodism of these provinces, and in an even wider sphere. In the list were such men as the late George H. Starr and James B. Morrow, who were not slow to confess their indebtedness to him for early guidance and continued encouragement in the path of life.

Through these revivals came the erection of a new church in the north suburb of the city. After a delay of several years, some persons having wished a larger church on the old site, a lot was purchased on Brunswick-street, and the new sanctuary erected on it was opened for worship on September 14th, 1834, by sermons preached by James Knowlan, Richard Knight and Matthew Richey. This church was supposed to furnish accommodation for one thousand hearers, and was regarded as one of the most elegant places of worship then in British North America.

The dedicatory services of the new church took place during a season of sadness. On the 14th of August several cases of the dreaded Asiatic cholera had been reported from the poor-house. A few days later the military were attacked, after which all classes of citizens began to fall victims. Neighbors met, passed a few words in reference to the illness and death of acquaintances, and then suddenly moved on as if there might be mutual danger in the briefest interview. During a special fast-day service in Zoar chapel on August 29th, a person was seized by the fell disease, and was carried away in agony, to die on the afternoon of the same day. A combination of rainy and hot weather, beginning on Sunday, September 6th, caused a

sudden increase of cases and deaths. In the list of those who then received their death-warrant was the venerable William Black, who yielded to the force of the disease on the following day. Only five days before the opening of the new church, to the building fund of which he had been one of the most generous contributors, devout men carried him to his burial. At an early date Richard Knight, then in charge, preached a memorial sermon and discharged the last duty imposed upon him by his venerable friend—that of giving to the members of the society his farewell message. Of the twenty-four other members on the death-roll of that year in the city, the larger number fell victims to the same dread disease.

A period of success was followed by a season of serious trial. In October, 1832, William Jackson, a former English Wesleyan local preacher, arrived from Virginia. This singular man, who had not a little natural ability, possessed the boldness necessary for a self-imposed mission without either the prudence or the education requisite to give it permanence. On his arrival he called himself a Methodist minister, but when pressed by William Black to produce his credentials he admitted his connection with the Methodist Protestants of the United States.[9] His first public appearance was on a Sunday afternoon on the Market-square, where his singular garb and long, flowing hair attracted a motley crowd of attentive listeners. Some Wesleyan Methodists desired to see him in the pulpit of their church, but the ministers wisely hesitated to invite him thither. This hesitation only gratified the eccentric stranger, whose earnest and evangelical addresses soon drew

[9] The Methodist Protestant Church was organized in the United States in 1829. The reformers or "radicals," as they were called, having failed in their efforts to secure certain lay rights in the Methodist Episcopal Church, withdrew from it under the leadership of some able men. The Methodist Protestants have now a membership of nearly 130,000, with a book-concern, periodicals, colleges and theological schools.

to him numerous adherents, by whose aid he secured the control of a public hall. During the following spring he commenced the erection of a place of worship, and preached in it as soon as it afforded protection from sunshine and shower. This building he named the "Ebenezer Methodist Protestant Church." He had only enjoyed its accommodation for a few months when a contention between some of his adherents and himself caused several Wesleyan seceders to return to their former associates, and led Jackson to announce an intention to return to the United States.

In his search for a successor at "Ebenezer church," Jackson found a man whose influence seemed likely to exceed his own. This was Thomas Taylor, the previous colleague of Croscombe and Dowson. Taylor had been sent to River John, with instructions to commence a mission at Pictou, where the visits of a Methodist minister had been desired; and thence had been removed to Shubenacadie. Under the influence of deep mental depression he had left the latter place for Halifax, and by an act involving a breach of contract in England had placed himself under the ban of the Committee in London, who positively forbade his appearance in the city pulpits. His seniors, as they met at Liverpool in 1834, grieved more over the changed position of this popular and useful young minister than over the death of the beloved McDonald, whose remains had but a few weeks before been laid in the graveyard adjoining the church in which they were assembled. Hoping for reinstatement, the young preacher for some time retained a private position, but at length grew restive under the restrictions imposed by the Committee. In this state of dissatisfaction he was approached by Jackson, who persuaded him to accept the charge of Ebenezer chapel.

Taylor's new venture proved satisfactory to himself for only a short time. Jackson, in professed accordance with

the wish of friends, remained in the city. A little later, as a convert to immersionist theories, he accompanied a Baptist minister out of the city, and by the use of the words of the Ethiopian eunuch made his immersion in the waters of Bedford Basin a somewhat dramatic scene. About the same time he undertook to build "Providence church," but his successor in his previous pulpit, regarding his course as a breach of faith, provoked a war of pamphlets, conducted on both sides with some ability but more bitterness. Jackson failed in his attempt to build the second church and returned to the United States, his unfinished building finally becoming St. Patrick's Roman Catholic chapel. Taylor for some time combined with his pulpit duties the business of a bookseller and editor of the *Pearl*, a weekly literary journal, but his business ventures proved unremunerative. Towards the end of 1838 the Methodist Protestant chapel became the "Wesleyan Association" place of worship, of which about that time Robinson Breare, "Wesleyan Reform missionary from Manchester, England," took charge," but at a later date the building passed into Presbyterian ownership.

These movements, conducted by men bearing the name of Methodist, cost the Methodist Church in Halifax some loss in numbers and in prestige. Some former attendants, unsettled in opinion and weakened in attachment, were prepared to drift with any current. From this class the earliest city advocate of Universalist views, a former Wesleyan local preacher, gained a few adherents; others found no permanent denominational home. It was fortunate for Methodism in Halifax that the strong-minded and judicious Richard Knight had been called in 1833 from Newfoundland to preside over the Nova Scotia District. During the winter of 1834-35 his ministry and that of his eloquent colleague, Richey, resulted in an extensive revival. In one

week sixty persons were believed to have found the peace of God, and during that year about thirty of the soldiers in garrison were received into Christian fellowship. A number of the comrades of the latter were made partakers of the blessing which attended a similar revival during the succeeding winter. Yet so serious had been the losses that the additions through these revivals were not sufficient to maintain the membership at the figures previously reported. The attendance on Sunday evenings was also lessened by the adoption by other denominations of the system of Sunday evening services. Bishop Inglis, having ascertained what his predecessors had failed to discover, that such services were authorized by the Scriptures and the practice of the early Church, opened St. Paul's for evening worship on the first Lord's-day of 1835. Other pastors availed themselves of the light which had dawned upon the worthy bishop, and in a short time the open doors of five churches invited the entrance of the church-going families and individuals of whose presence on Sabbath evenings the Methodists and Baptists had until then enjoyed a monopoly. Just at that time the trustees of the new church found themselves responsible for a debt of three thousand pounds, the interest of which the amount available from seat-rents was insufficient to meet. A year later the Missionary Committee gave the district meeting leave to use a small portion of the annual missionary grant towards the payment of interest, and in the autumn the superintendent, John P. Hetherington, with Hugh Bell, Esq., went abroad for assistance. They proceeded by separate routes through New Brunswick and met at Woodstock, whence the pastor returned home, the layman going forward to Quebec, Montreal and New York. The amount thus obtained, with the six hundred dollars received from the military authorities for the use of the church as a

garrison chapel on Sunday mornings for a year, relieved the trustees from great perplexity and saved a beautiful sanctuary from becoming a sacrifice.

These years of anxiety were followed by a season of comparative prosperity in the city, but it was unfortunate that a morbid appetite for three sermons in each church on the Sabbath should have been gratified at the cost of the small societies near the capital.[10] On the eastern side of the harbor were Dartmouth, Cole Harbor and Lawrencetown, and on the western, Sambro and St. Margaret's Bay. Sambro, settled originally by fishermen from Cape Negro, most of whom were Methodists, had been visited in 1821 by William Black, who formed a class of eighteen persons, some of whom had been members of a class previously dissolved by the removal of their leader. Early in the century the same minister had preached at St. Margaret's Bay, where some families of Huguenot descent had found a home, but no systematic attention had been given them until the appointment of Robert L. Lusher to the city. At St. Margaret's Bay a neat little church was built as early as in 1824, and at Sambro another was put up in 1830; and in 1832 these places were set off as a distinct circuit, but years elapsed before the number of preachers permitted any proper supply. After the erection of the second city church the ministers were obliged to leave the outposts almost wholly dependent upon the local preachers, and when the latter were removed or were passed into the itinerant ranks some of the settlements near the city for years received no visits from any agents of Methodism, clerical or lay.

[10] For the waste of preaching power in former days the preachers were in part responsible. A young preacher wrote from the district meeting at Horton in 1827: "Last Sunday we had five sermons. At 6 a.m., Mr. Snowball, at 11 a.m., Mr. Williams and Mr. Lusher, at 3.30 p.m., Mr. Pope and Mr. Young. Mr. Young preached a very great sermon on 'What think ye of Christ?'"

Several of these local preachers subsequently filled honorable posts. Hugh F. Houston obtained a good report on the southern shore of the province; and a contemporary, George Stirling, died in 1870, having been for twenty-one years pastor of the Congregational church at Keswick Ridge, N.B. Among their successors in Halifax was Charles Dewolf, of Wolfville. While a student at law in the city, a sermon by Edmund A. Crawley, then pastor of the Granville-street Baptist church, was the means of his conversion. After careful investigation into the doctrines and polity of the Baptist Church, with which he had been the more nearly associated, he became satisfied that the standards of Methodism were more in harmony with the teachings of Holy Scripture. Against the class-meeting he had some prejudices, but these Archibald Morton soon dispersed. Soon after his baptism by Richard Knight, and union with Archibald Morton's class, he was appointed a local preacher. Early in 1836 he gave up the study of law, and at the district meeting of that year underwent the examination prescribed for candidates for the itinerancy. A few months later he sailed for England, to spend a year at the Theological Institution at Hoxton. Beside him, during the chairman's examination in 1836, stood two others, one of whom, Jeremiah V. Jost, commenced his ministry in the following year on the Liverpool circuit. The service of the second, Jesse Wheelock, of Bridgetown, was brief. After fragmentary periods of employment, the health of this excellent young preacher utterly failed, and he went home to die.

A revival at Windsor called into permanent exercise the energies of John (now Dr.) McMurray, another young local preacher. At the age of five years he had left his native place, an Irish village near Dublin, with his parents. One day in January, 1833, William Croscombe, detained in Halifax by business, requested him to take the services of

the Sabbath at Windsor. On the Lord's-day evening, at a cottage prayer-meeting, three persons received assurance of salvation. Subsequent meetings having proved still more rich in blessing, the pastor delayed the return to the city of the young local preacher, and with his assistance continued special effort until the beginning of spring, when eighty persons had professed experience of conversion. At this busy period Croscombe received notice from England of his appointment to Montreal as chairman of the district, and a request to proceed thither as soon as possible: Stephen Bamford was therefore appointed his successor at Windsor, and John McMurray was persuaded to remain there to continue his studies and quietly aid in the pastoral care of the numerous converts.

Early in the following winter the young local preacher was called away from Windsor to fill the vacancy caused at Shubenacadie by the withdrawal of Thomas Taylor. The settlements in that circuit, previous to 1830, had formed a part of the pastoral care of the minister at Newport. Nearly all the original settlers in the township of Douglas were Presbyterians, but soon after the beginning of the century several Methodists had removed thither from Newport and Horton, and a few other persons had been converted under the preaching of one or more of the early itinerants. By these persons John Snowball, then at Newport, was asked to visit them. A sermon preached by that minister at the house of "Colonel" William Smith, an Irish settler on the Kennetcook, was heard by a fellow "Churchman" from the Gore settlement, who for the sake of a Methodist wife offered his own dwelling to the preacher as a temporary chapel. In December, 1824, the same minister formed a small society near Maitland; and at their next annual meeting his brethren requested him to visit the settlements in that section of country at least four times in

the year. At Rawdon regular services had been held by Episcopal ministers, but Methodist itinerants had several times visited the place. A leading settler there, John Bond, a Loyalist, had had some acquaintance with Methodism in the Southern States: when, therefore, his wife one day remained to a communion service in the little Episcopal church, he too grew thoughtful, and asked for a visit from a Methodist preacher. A daughter of his was the first member of the class formed by Snowball at the Gore. In 1827-28 these settlements received welcomed attention from John Shaw, then a local preacher at Newport, but subsequently a missionary to the West Indies; and for a longer period the congregations nearest Newport listened to his brother, Arnold Shaw, who also, as a local preacher, "labored much in the Lord."

Of the eleven children of William Smith three sons became Methodists. Nathan Smith and his wife united with the first class formed at Maitland. Richard Smith decided to be a Methodist after an unexpected interview with Matthew Richey. In response in part to the request of Richard and Nathan Smith, who had commenced a small church near Maitland, Thomas Crosthwaite was sent in 1830 to the Shubenacadie circuit. There this devoted young Englishman found a field forty miles in extent, a small and scattered membership without proper leaders, and a people generally prejudiced against his teachings by early training and subsequent influences. The candid old Scotch lady in that district who declined to "break the Sawbath" by compliance with a neighbor's invitation to listen to the young preacher was by no means singular. Crosthwaite nevertheless persevered, and at the end of a two years' term reported two new chapels, one of which had been opened in May, 1835, and the addition of fifty-four members, with some others upon probation. To that field John McMurray

in 1834 returned, after having been accepted as a candidate for the ministry. In the autumn a revival took place at Maitland, at the close of which the converts were placed under the care of Richard Smith as leader, for which position the revival had been to him a precious preparation.

In July, 1834, John McMurray extended his line of appointments into Colchester county. At Truro were several persons who had been connected with the membership in Halifax and elsewhere, and a few others whom opportunities of hearing the preaching of Methodist doctrine had disposed to regard it with favor. An occasional sermon had been given in the court-house by John Snowball, Robert H. Crane, and other passing ministers. On his first visit to Truro, John McMurray, who was accompanied by Richard Smith, spent one Lord's day there. His sermons were preached to large congregations in the Baptist church, which had first been opened for worship on the preceding Sunday; and were given at hours which permitted the attendance of members of the several congregations of the village. Some of his hearers returned home in perplexity, for the ideas prevalent in Presbyterian communities respecting Methodism had been generally accepted at Truro. A Methodist, according to the opinion of many at that day, was one who robbed Christ of the glory of salvation, and sought eternal life only through the merit of human deeds. To the surprise of some who entertained that opinion, the young Methodist preacher had not only presented Christ crucified as the sole ground of hope for a penitent sinner, but had set forth that great fact with a fervency to which they were unaccustomed. On that day the truth reached the heart of young Samuel Scott Nelson—later a prominent local standard-bearer—as he sat in the corner of the gallery, fearing the reproach connected with his Methodist mother's denominational name.

Just at this time Archibald Morton, of Halifax, on his recovery from Asiatic cholera, spent several weeks at Truro, and gave willing support to the young minister's efforts. In the course of a month several persons professed conversion and became members of a class held at Greenfield. After the Baptist church had several times been occupied, the Masonic hall was hired for services on alternate Sundays; visits being also paid to Greenfield, North River and Onslow. In January, 1835, James Buckley, a young local preacher of Irish parentage, who had made his first essay at preaching in his father's house near Berwick, and who, at the district meeting of 1835, was accepted as a candidate for the ministry, was called from his studies at Kentville and sent to the assistance of John McMurray, whose health seemed likely to yield under excessive labor. Thirty members were gathered during the year, and requests for the ministry of Methodism were received from various sections of the district surrounding Cobequid Bay. These requests were forwarded with an appeal to the Missionary Committee for the appointment of a missionary to Truro, but in the absence of any practical response, Truro and the surrounding district remained through several precious years a part simply of the unwieldy Shubenacadie circuit. In the charge of this wide field Thomas Smith, from Bermuda, became John McMurray's successor.

CHAPTER IX.

METHODISM IN THE NOVA SCOTIA AND PRINCE EDWARD ISLAND DISTRICT, FROM 1826 TO THE CENTENARY CELEBRATION IN 1839. (*Concluded.*)

Glance at older circuits. Prince Edward Island. Bible Christian Church. Ministerial changes. Notices of Matthew Richey, William Black, and other ministers.

Through the smallness of the number of ministers at this period, any marked advance in several of the older circuits was scarcely possible. Tempted by repeated calls beyond reasonable limits, the preacher too often became liable to the charge of imitating the farmer in the questionable expedient of clearing more ground than it was possible for him properly to cultivate.

One minister only could be allowed to the immense Parrsboro' and Maccan circuit, which was one hundred and twenty miles in length. Scarcely less unwieldy was the Wallace circuit, to which Pugwash had been added in 1821, and River John in 1823. There, too, after successive changes, all the Methodist congregations between River Philip and the Albion Mines—and through the predilections of the people, few ministers of other churches were on the ground—were in charge of one overworked preacher. Under such circumstances the presence of some active laymen was of special value. For some years T. A. S. Dewolf, while engaged in business at Parrsboro', gave to the work the assistance of his influence and ability; and for more than a half-century John Lockhart bestowed upon that and adjacent sections of the county a service which was of great

benefit. Among representative men at Wallace was Stephen Fulton, converted under James Hennigar's ministry, who, as chief magistrate of his native county and her representative for many years in the legislature and for a period in the government, as well as in various positions in the church, was in all circumstances faithful to the law of his God.

An extensive revival took place at Parrsboro' in 1835-36, the first by which that place was visited, though a few excellent members had resided there for many years. Though giving its name to the circuit, the village was thirty miles distant from Maccan, where were the principal church and the parsonage, and it therefore only received a visit from the circuit preacher on each third Sunday. The first church stood near the Cross Roads, about two miles from the site of the present sanctuary. Early in the autumn of 1835 a poor settlement near that church was visited by two colored Methodists from Halifax, one of whom was a man of unusual power in prayer. Meetings held by these men were attended by several conversions and by a widespread interest in personal religion. This increasing interest became so apparent to William Smith, the preacher in charge, that on his next visit he set himself earnestly to its further promotion. Each visit for several months was marked by the salvation of some persons, and in the intervals Sabbath services, with two or more meetings in each week, were maintained by John Lockhart, the leader, assisted by senior members and new converts. One service held by the pastor in December was remembered with special interest. The meeting for prayer, by which the evening sermon was followed, could not be closed until the dawn of the next day. Of the eighteen persons who then entered into the liberty of the sons of God, one was Christopher Lockhart, son of the pious leader, and subsequently a most successful

provincial itinerant. Among the one hundred converts were men who had been drunkards, blasphemers and scoffers, whose changed lives made a salutary impression on all their acquaintances. An extensive revival at Advocate Harbor led to the organization of a church at that place in 1839 by William Wilson, then at Maccan. A year earlier a class had been formed at Five Islands, where for some time a place for worship was found in the house of John Filmer, at whose suggestion Robert Cooney first visited the settlement.

Early in 1838 William Croscombe returned to Nova Scotia. His ministry in the Canada District had been successful, but his views respecting the union at that time consummated had not been in harmony with those of certain leaders in the movement, and he had therefore sought a release from his official position. On his arrival he took charge of the Horton and Cornwallis circuit. When a few months had elapsed he went to the assistance of Peter Sleep, of the New Brunswick District, in special meetings at Bill-town. A call on his way home at the house of Sarah Davidson, at Greenwich, led him to hold similar services at that place. Mrs. Davidson was the daughter of Peter Martin, a convert of Henry Alline. At a meeting of the Horton Baptist church, in 1793, it was "agreed that Brother Peter Martin is blessed with a gift that he ought to improve as the Lord shall call him." In the good man's consequent and frequent absence his daughter Sarah, though little more than a child, was accustomed to gather her motherless sisters at the domestic altar. With the adoption of the system of close communion by the Baptist church at Horton, Sarah Martin's membership in it ceased, but in the absence of special ordinances she sought all the more by reading and prayer, and by an occasional Sunday with Rebecca Crane at Lower Horton, to keep the flame of devotion bright. Robert

H. Crane had been the first to enter the door which she opened at Greenwich to the Methodist itinerants. Under his ministry she entered into a clearer spiritual atmosphere, and with her husband and several other persons became a member of a class held in her own dwelling. Chiefly through her exertions a small church had been built on land given by her husband. As now she heard Croscombe relate what he had witnessed at Bill-town, she told him that four years before, during an illness supposed to be her last, she had fallen into a gentle sleep during which she received from a heavenly messenger an assurance that four years should be added to her life, and that her prayers for friends should be answered. "I beg of you," she now said to the hesitating preacher, "to make arrangements for similar meetings, for I know the time is at hand." Three weeks from that day William Croscombe and Peter Sleep met at Greenwich. Disagreeable weather and bad roads tested the courage of the workers, but the faith of the invalid who was praying at home never yielded to fear, and soon received an open reward. Progress was constantly reported to the interested woman, who, in case of any negative answers to her questions respecting individuals, had a single response. "They will come," she said: "They will come, they have been on my mind for years!" One Lord's-day, at her own request, she was taken to the church, whence she was carried to her bed as she repeated the words of Simeon of old. Ten days later the hour of departure came. Three days before death, as the pastor was about to leave her room, she asked to be raised in her bed, and then in a voice of unusual strength recounted the goodness, past and present, of her Lord. Then, turning to the listening minister, she gently chided him for his lack of faith, counselled him to go on in expectation of still greater results, and with words of triumph lay back upon her pillow. "This," wrote Croscombe, some

years after the incident, "was certainly one of the most solemn interviews I ever had with a fellow mortal, and though I stood reproved by it, I was greatly blessed. It was a voice from the tomb." A sermon over the remains of the deceased woman rendered subsequent meetings more impressive. Through this revival, attendant upon meetings which the superintendent had planned with some reluctance, about fifty members, some of whom became pillars of strength to the church, were received into Christian fellowship.

A request for similar services at Lower Horton, preferred by a few pious sisters, again involved the pastor in perplexity. Having, however, received a promise of assistance from Peter Sleep, upon whom he leaned heavily, he made an announcement for a "protracted meeting." The notice was heard as an annoyance by some, with pity for a foolish pastor by others, and with a degree of unbelief by some of the most faithful members, but the event proved a keen rebuke to all these classes. After a few days even the holy tact of Peter Sleep seemed of slight necessity to a work which went on with rare steadiness. The first convert of the revival was Robert E. Crane, subsequently a useful and beloved preacher and pastor. It was during that season of grace also that Isaac Armstrong, long in request at similar meetings in that and neighboring circuits, gave up a vain search for rest in the tenets of Universalism and found peace through the merits of Christ as set forth in the Gospel. On the eleventh day of these services the obligations of church membership were explained, and the names of one hundred and twenty candidates for its privileges were gratefully recorded.

The ministry at Newport of Henry Pope, whose three years' term there was commenced in 1833, was one of much usefulness. When the shadows of fourscore years had fallen over his path, he spoke of his residence at Newport

as among the pleasantest terms of a very long service. Seventy names were then added, by a gradual revival, to the seventy previously on the registers of the classes. One of the later converts was Nicholas Mosher, sen., who heard Henry Pope's sermon from "Hinder me not," etc., and broke through the barriers which for some time had prevented him from making an open avowal of himself as a disciple of Christ.

For some years the care bestowed upon the Yarmouth circuit was intermittent in character. By George Miller in 1822 it was pronounced "poor ground," and no provision was that year made for its supply. Just then William W. Ashley, previously of Liverpool, removed to Yarmouth and preached in the small Methodist church. It is said that the Methodists had for some reason declined to receive him as a minister of their body: whether he took charge at Yarmouth under the chairman's direction is uncertain. Crowded congregations heard him, gay parties were supplanted by gatherings at the church, and several young persons, whose names are yet gratefully treasured, then began their Christian career. For nearly seven years Ashley remained in charge. At the end of that period William Smith was sent to the circuit. For a time his position was an embarrassing one. Ashley had professed to be caring for a Methodist fold in accordance with Methodist discipline; during his presence pews and galleries had been placed in the church and a tower added to its roof; a useful ministry had endeared him to some of the senior, and more of the junior, members; it was not therefore strange that at a period of some interest parting should on both sides be somewhat unwelcome, or that a part of the number blessed through his ministry should have wished him to form an independent church. A call from Eastport, Me., however led him for a time to another field, and the wise

counsels of Thomas Dane, Robert Guest and others, removed dissatisfaction and convinced observers that Methodism in Yarmouth was not, as the embarrassed young preacher had at first been disposed to regard it, "a rope of sand." The young members soon learned also, to their great pleasure, that under the English reserve of Ashley's successor was a warm and true heart, sincerely desirous of their spiritual and intellectual development. At the end of his two years' term, Yarmouth, as a part of the Barrington circuit, received the visits of Thomas H. Davies on each third Sunday until, in the winter of 1831, William McDonald was sent thither from Charlottetown. On his removal at the end of eighteen months, the members, dissatisfied with an arrangement which gave them services only on alternate Sundays, secured the presence of William Padman, a useful English local preacher, who afterwards went to the United States. Another English local preacher, who had been in America, in returning to England called at Yarmouth, and in the absence of a minister remained there a year. A captain belonging to the place, and bound for England on his own vessel, then gave him and his wife a passage home; the captain was converted through their influence, and was thenceforth a faithful member of the Methodist society in his native town. From this period the interests of Yarmouth Methodists were jealously guarded by Robert Alder, their earliest ordained preacher, who after his return to Britain from Canada had been chosen one of the General Secretaries of the Wesleyan Missionary Society. In 1835 he proposed the removal of a minister from another circuit for the benefit of the people of his earliest charge. "At all events," he wrote, "you must find an efficient supply for Yarmouth this year and continue it whether you remove the preacher from —— or elsewhere." And when less sanguine men hesitated to act in accordance with his

instructions he emphatically insisted that the chairman "must not give up Yarmouth to any local preacher, however excellent." In accordance with such charges John McMurray was sent to the circuit. Several conversions during his two years' residence gave promise of a richer ingathering, but his successor, Jesse Wheelock, had only become familiar with his duties when illness demanded his immediate removal. In his stead arrived Charles Dewolf, who after nearly two years at the Theological Institution in London, had been in September, 1838, ordained in City-road chapel. The English Committee had proposed Charlottetown as the young preacher's first station, but in view of vacancies at both Barrington and Yarmouth, the chairman exercised his discretionary power and sent him to Barrington. Having reached that part of the province, he concluded that the case of Yarmouth was the more pressing, and therefore secured permission to remain at that place.

The old Barrington circuit in 1828 presented a prosperous appearance. Matthew Richey, at the close of an extensive revival, had welcomed a number of young persons into membership, and had encouraged Alexander H. Cocken and Winthrop Sargent to enter upon local preachers' service. Lack of itinerant preachers, however, seriously affected the interests of this old circuit. Thomas H. Davies, Matthew Richey's successor, in 1829, found himself obliged to give supervision to Yarmouth and its neighborhood. Through this division of labor over scattered districts, Barrington suffered loss, but at Shelburne the visits of the superintendent grew to be like angels' visits, "short and far between," and services under local leadership gradually declined, and then for some years the doors of the old church were locked, only to be opened when some passing minister could tarry long enough to favor the inhabitants with a sermon.

For the Liverpool circuit pastoral oversight was seldom lacking. The death there of William McDonald in 1834 has been mentioned. Exposure during the winter journey from Charlottetown to Yarmouth had given a blow to a constitution never very vigorous and severely tried by close study and hard toil. Further exposure during attendance at missionary anniversaries in the autumn of 1833 developed pulmonary disease, which ended in death in the following spring. His brethren held their annual meeting that year under the shadow of the pulpit in which he last had preached. Several persons were converted during the services of that gathering, but the most extensive revival took place under the ministry of Matthew Cranswick, sent to the circuit in 1835. At its close seventy persons were reported to have been led into a better life at Liverpool, and thirty others at Mill Village. In 1838-39 William Smith reported several conversions in the town and a larger number in the western section of the circuit, where Hugh F. Houston, on his removal from Halifax, had found a home.

In the Lunenburg circuit was the village of that name, with Petite Riviére, Lahave, Ritcey's Cove, Mahone Bay, and some smaller settlements. Some excellent members had entered the church through a revival in 1822, but prejudices on the part of the Lutheran population, and misconduct on the part of the German Methodist pastor, had retarded progress in the village, and slow subsequent growth under the care of an English-speaking pastor had more than once tempted the Committee to transfer their agent to a more promising field. A few faithful members, with good mission premises, in the village, and flourishing little societies in some of the adjacent settlements, fortunately availed to prevent such action. Thomas H. Davies, who followed Orth in a pulpit where German had been generally spoken, believed the use of that language to be on

the decline, but the sons and grandsons of the German colonists were less ready to abandon either the language or the habits of their ancestors than the minister had supposed. For years after English had become the language of the pulpit, a part of the conversation at the circuit official meetings was at times no less mysterious to the chairman than are the records of some of those meetings to the minister who may give them a casual glance to-day. Twenty-one members were added during a revival in 1834-35. Two years later, William E. Shenstone, an English minister who had spent nine years in mission service in Canada, arrived at Lunenburg, whence he was removed in 1839.

The population of Prince Edward Island, twenty-eight thousand in 1825, had increased by half that number in 1839; yet, in the latter year, two ministers only were travelling the circuits in which three others had been busily employed at the earlier date. The growth of the mission, under the guidance of judicious pastors, and reinforced by emigrants from Britain, had, nevertheless, not been unsatisfactory. In 1839 the number of church members was six hundred and twenty-eight; in 1841 the number of adherents, as shown by the census returns of that year, was three thousand four hundred and twenty. Probably in no part of the Maritime Provinces had the type of Methodism peculiar to the rural districts of Britain been more fairly reproduced than in Prince Edward Island. Albert Desbrisay the elder, in youth heard a triumphal hymn sung at the grave of a Christian woman at Charlottetown, "in conformity to the custom observed by the Wesleyans," and to the end of life retained the impression then made. From year to year, laymen had been arriving from Britain, who, as class leaders and local preachers were not novices in either the doctrines or discipline of their church, and were capable of giving practical aid to any superintendent who

had been trained in the loose style of a new country.[1] In no provincial circuits have laymen from an early period taken a more active and intelligent part in the proceedings of the local church courts.

Of the ministers stationed about this period at Charlottetown, few remained longer than two years. During a residence of a single year, William Temple had some pleasing interviews with inquirers at the parsonage. Among those with whom he talked and prayed was a young Roman Catholic whom a discussion between a Protestant and a Catholic had sent to the Methodist church and then to the pastor; a minister of the Scotch Kirk, "whose mind seemed to be under the powerful influence of new and gracious perceptions;" and a school-teacher, educated in the same church, who, under the sermon of the previous Sunday had been made to feel the insufficiency of a profession without a living principle of purity reigning in the heart." Several persons were converted and welcomed as members at Little York in 1831, through the short ministry of William McDonald. Some serious dissensions vexed the soul of good Stephen Bamford, but did not blunt the force of truth he uttered. That truth touched the heart of James Moore, an Englishman who had been clerk and organist in the Episcopal church of the place, and who lived to give useful service in several official positions in Methodism, and to see all the members of an unusually large family in fellowship with the

[1] The reader may learn with some surprise that for many years the official quarterly meeting was unknown in Halifax Methodism. In September, 1829, when the total membership of that circuit was in excess of three hundred, a meeting was held at which the venerable William Black was present, and at which, after addresses by William Croscombe and Robert Young upon "the benefits which had been derived by our societies in England and elsewhere from the holding of quarterly meetings," it was unanimously concluded that "this meeting, being convinced that Methodist quarterly meetings are beneficial to those circuits where they are holden, and that they are an important part of Methodist discipline, resolves that they be instituted in this circuit and that the present meeting be considered the first."

church of his adoption, with two of them in its ministry. Through the sanctified influence of another preacher of this period, the beloved John P. Hetherington, the late Ralph Brecken was led into union with the church at Charlottetown. The name of this devoted circuit official, whose sympathies prompted him to noble contributions in aid of missions, and whose services as a local preacher always elicited expressions of satisfaction from listeners, is worthily borne by a son who has occupied several leading Provincial Methodist pulpits. Several others were converted during the presence of Hetherington, but no extensive ingathering took place until 1837, when under Richard Knight's ministry two hundred persons in a population of two thousand five hundred professed conversion during a revival which commenced on Easter Sunday. Of these, nearly all, when four years had passed, were reported to be walking worthy of their vocation.

During Matthew Richey's ministry at Charlottetown in 1829-30, the worshippers became dissatisfied with their church. It was a small building, with fifty pews, and was never thoroughly finished. After Stephen Bamford's arrival in 1831, a frame was raised and enclosed on a new site, but subsequent differences of opinion caused delay and the removal of the building a year or two later to a lot on Prince-street. The dedicatory services of the new church took place on a Sunday in July, 1835, when sermons were preached by John P. Hetherington, William Wilson and Richard Knight. Of the original trustees the most widely known was Isaac Smith, an Englishman of most estimable character, good mental powers, and an acceptable local preacher, who at a later period became the travelling agent in the Maritime Provinces of the British and Foreign Bible Society. In association with him were his brother Henry who died at a good old age in New Zealand; Robert Long

worth, of loyalist parentage, whom William Burt had led into the Methodist Church; Thomas Dawson, son of the early local preacher of the same name; and also John Boyer, Christopher Cross, John Trenaman and William Tanton, faithful and zealous men. An addition was made to the length of this church in 1838-39, and some years later a spacious wing was added. When thus enlarged the sanctuary could boast of no special architectural attractions, but the many occasions on which the Most High did in very deed dwell with men gathered within its walls, and the rich church music for which it became famed, made it difficult for any resident or visiting worshipper ever to forget it.

The district meeting of 1838, which took place at Charlottetown, was the first held on the Island. Charlottetown was then but a village with a single wharf. The houses were of wood, the six or eight exceptions being of brick. Communication between the island and main-land was somewhat uncertain, even in summer. From Baie Verte small vessels occasionally carried cargoes of lumber across the Straits. Between that place and Charlottetown William Temple spent four days on the water at a time of removal. A small schooner also ran as a packet between Charlottetown and Pictou. To the latter place John Shaw, when leaving Murray Harbor in 1829, made his way in an open boat, reaching it after a passage of seven hours.

This first district meeting at Charlottetown was described by William Wilson at the time as "one of the most delightful" he had ever attended. Proceedings were begun on the 4th, and ended on the 14th, of June. In view of the disloyal feeling prevalent in Canada, addresses to the governors of Nova Scotia and Prince Edward Island were promptly prepared. That to Sir Charles Fitzroy was presented by the ministers in a body, and was received with all due courtesy. On Monday evening, Ralph Brecken, Esq.,

high sheriff of Queen's county, presided at an interesting missionary meeting; and on Tuesday evening John McMurray and Thomas Smith received ordination to the full work of the Christian ministry. A farewell sermon was preached on the evening of Wednesday by Robert Cooney, under orders for the Canada District. On Thursday morning the circuit officials waited upon the assembled ministers with an address. "The time was," said these brethren in the course of their remarks, "when all the members of our society could sit around the hearth of a pious brother and detail for mutual encouragement the mercies of a gracious Benefactor, and when the congregation assembled in a small apartment to hear the Gospel preached to them, but now there are eleven large classes in this town alone, which number in the aggregate two hundred and fifty members, . . . and as the fruit of Christian liberality, accommodation is provided for a congregation of eight hundred people in our newly-erected chapel—which it is become notwithstanding necessary to enlarge—and a respectable residence is just completed for our minister, forming an establishment of mission premises which are regarded as at once a credit to the Christian liberality of the people and an ornament to the town."

In 1828 John Snowball was appointed to Bedeque. While superintending the transfer of his property to the shore, he fell over the side of the boat, but by grasping a floating trunk and then an oar flung to him by William Temple, he escaped drowning. The parsonage at Bedeque, into which he led his family, was a log house, a single room in which was finished. At the several settlements in the circuit some valuable accessions to the membership had been received through emigration from Britain and removals from a provincial circuit or two. In this way Tryon and Crapaud had both been blessed. At the second of these

places the erection of a little log chapel, about the time of George Jackson's removal, gave much satisfaction to some devout spirits, in that day of small things. At Tryon and Bedeque missionary meetings were first held in January, 1829, by William Temple and John Shaw as a deputation. "Such," says the latter, "was the interest that Roman Catholics, Presbyterians and Baptists, as well as Methodists, became subscribers." A number of persons united with the society at Tryon during Snowball's first year of residence, but about four weeks before he crossed the Straits on his way to the annual meeting of 1830 a revival began in several parts of the circuit, and during a single week one hundred persons testified to forgiveness of sin. Snowball's successor, Webb, was specially calculated for the care of a field thus blessed, so that William Wilson, on his arrival in 1834 from Newfoundland, was able to speak with satisfaction of the outlook. In the course of the three years' residence of Wilson several interesting conversions took place. During an evening dance following a "hauling frolic," a man who had been awakened by a funeral address left the room in grief of spirit, soon to return and fall upon his knees. The dancers ceased, two others kneeled beside the awakened man, and a Methodist neighbor, in answer to an unexpected summons, arrived on the scene. At the next visitation of the classes the three men, each accompanied by his wife, presented themselves as candidates for membership. At New London, where services had been held in a dwelling, Wilson on a Sunday in July, 1836, preached twice in a barn, and at the close of the morning service administered the Lord's-supper to thirty communicants. The foundation of a church had then been provided.

Murray Harbor had been irregularly supplied. Thomas H. Davies went there in 1827, and a year later John Shaw followed him. Both saw conversions during their short

residence, but through the absence of an immediate successor the circuit suffered loss. Under Robert Cooney, subsequently appointed, some improvement was witnessed. That minister early in 1834 narrowly escaped death by breaking through the ice on the harbor, when on his way to visit some sick members of his congregation.

Two other Christian laborers of that period in Prince Edward Island merit appreciative mention. These were preachers of the Bible Christian Connexion, a body founded in 1815 by William O'Bryan, a Wesleyan local preacher in Cornwall. In doctrine the Bible Christians, or "Bryanites," were thoroughly Wesleyan ; unlike the Wesleyans at that time they admitted laymen to their annual Conference in equal numbers with ministers. They have always been most numerous in Cornwall and the West of England. Through the trade that had sprung up between the Island and some of the ports of that part of England, making the colony easy of access, a number of Bible Christians had found their way thither. Lack of religious care in the districts in which they became settlers at length led them to ask the appointment of a preacher of their own body. Scanty as were the finances of their missionary treasury, the Bible Christian Conference in 1831 decided to comply with the request, and also with another from Upper Canada. Francis Metherall, the missionary selected for Prince Edward Island, sailed from Portsmouth in September of that year, but a leak having obliged the vessel to put back, he re-embarked in the following spring, and late in April landed at Bedeque. A walk of forty miles took him to the residence of the writer of the letter which had brought him over the ocean, and thence he returned to Bedeque for his family. Having found a home at Union Road for his wife and children, the zealous preacher at once began his work. A nine years' service in certain English circuits had been

a good preparation for service abroad. At the close of his first year in the colony he reported a circuit eighty miles in length, a membership of forty-seven persons, and calls from several important settlements. To obtain better facilities for reaching his numerous appointments, he soon removed to Vernon River. Early in 1834 Philip James, a second missionary and no less indefatigable worker than Metherall, made his appearance. In their large and unwieldy circuit, extending from Sturgeon at the east to Cascumpec and West Cape at the north and west, were thirty-six preaching places. The work west of Charlottetown was assigned to James; that to the east of the Hillsborough River was undertaken by the senior minister. For three years the latter performed all his journeys on foot, in the heat of summer, the melting snow and mud of spring and fall, and the storms of winter, yet neither preacher, it is said, was ever known to disappoint a congregation. A small log church, put up on the Princetown road and occupied for forty-five years, was the first Bible Christian house of worship on the Island. Others were soon added, but some of them long remained in an unfinished state.[2]

Numerous changes took place in the ministerial staff of the district at this period. In the list of preachers who took a final departure from the country was Thomas Crosthwaite, whose memory was long cherished in certain sections of the province. At Ship Harbor he became disheartened, and without due notice took passage in a vessel bound for England. Some mitigating circumstances, with warm testimonials from brethren in Nova Scotia, saved him from the usual penalty of exclusion from the ministry, and he went out under the Committee's direction to the West Indies, where, at Barbadoes, in 1836, he ended a useful service. William Dowson returned to Britain from Charlottetown

[2] "Life of Francis Metherall," by ohn Harris.

in 1834, but subsequently went back to the West Indies, dying at New Providence in 1846. Through ill-health Matthew Cranswick, of whom loving recollections as preacher and pastor were long cherished in Nova Scotia, returned to England in 1836. Among the abler men of that period was John P. Hetherington, a former member of the Irish Conference, who recrossed the ocean after a ministry of two years at Charlottetown and one at Halifax. His presence was imposing; his pulpit style clear, concise and forcible; and in social life his whole bearing rendered religion attractive. Intensely British sympathies had placed him in opposition to the union between the Methodists of British and American origin, and had led to his transfer to the Maritime Provinces. From England he returned to Canada, whence, after some years, he sailed for his native land in declining health. His spirit returned to God while he was upon his knees, his hands clasped as if in prayer.

The names of some other ministers who then left Nova Scotia were to reappear in our Methodist records. Of this list was Thomas Smith, whose injuries through a fall from a carriage at the time of the annual meeting at Newport in 1837, led him back to Bermuda, to remain there as a supernumerary. Another temporary departure was that of Robert Cooney, who was transferred to the Canada District, where—at Odelltown—he saw his church turned into a fort as a strategic point in one of the severest fights of the rebellion, and found its doors, pews and pulpit perforated by bullets, and its floor stained by the life-blood of loyal Canadian militia.

A third name on the same list was that of Matthew Richey, who early in 1835, on the death by cholera of John Hick, was directed by the Committee to leave Halifax for Montreal, as the colleague at the latter place of William

Lord. After having filled most important posts in Canada, he returned in 1851 to Nova Scotia, and for years maintained his rare pulpit reputation; but a leap from a carriage drawn by a runaway horse, during his absence in the Upper Provinces, had inflicted permanent, though at first imperceptible, injury upon the eloquent preacher. Of all that group of Methodist ministers who on a late autumn day of 1883 met at Government House, Halifax, the residence of Lieutenant-Governor Richey, to accompany the remains of the revered father to the grave, only one had been privileged to know and to listen to the deceased preacher previous to the time when the injury caused by the accident had become evident to his more intimate friends. Before his removal to Montreal his name had become known beyond Provincial boundaries. In 1830 he had taken his invalid wife to South Carolina, and there, though unheralded by any antecedent reputation, he had soon attained a popularity probably unequalled by any preacher who has ever visited Charleston. None of the Methodist or other churches in which he preached would contain the congregations which followed him. "It was no uncommon thing," wrote a distinguished Southern Methodist preacher only a few years ago, "for persons to go in the afternoon to the church in which he was to preach in the evening, and to remain, supperless, to hear the sermon." It was his presence which called forth from the rector of the Protestant Episcopal church, later bishop of the diocese, a printed address to his parishioners on the subject of "frequent or occasional neglect by members of the Church of its offices for those of other places of Christian worship." In recognition in part of this attractiveness as a preacher, the official members of the Halifax circuit in March, 1832, successfully asked that he might be sent to the city as the junior preacher, promising the Committee to be responsible for any extra expense caused by the proposed arrangement.

It must, however, be borne in mind that in the pulpit Matthew Richey was not merely attractive; he was highly effective. "His discourses," said Dr. Whitefoord Smith, of Charleston, who heard him during the winter of 1830-31, were not more "distinguished by their splendor of diction and rhetorical beauty than by their evangelical sentiment, their definiteness and clearness of Biblical exposition, their full presentation of Christian privilege, and their faithful enforcement of Christian obligation." The Gospel system, as interpreted by Methodist theologians, he had accepted without any reservation, and from the church of his adoption no offer of place or emolument could ever tempt him. From his depth of personal conviction came his power to convince others and thus fit them to be leaders. The late John Lockhart, of Parrsboro', had been converted, but, bewildered by teachers of Calvinistic theories and close communion, had been unable to make choice of any church home. One day he listened to Matthew Richey's exposition of God's plan for saving men, and at once said to himself: "If this be Methodist doctrine, I am a Methodist!" A little later, Richard Smith, of Maitland, met him one Saturday afternoon at Schultz's, on the Windsor-road. The preacher was in perplexity, because it seemed impossible that his wearied horse could carry him that evening into the capital, where he had an appointment on the following morning. Having learned the facts of the case, the farmer made a proposal that the minister should take the stronger horse and go on to the city, leaving himself to bring in the wearied animal after a night's rest. Gratefully accepting the offered assistance, the preacher invited the young man to listen to him on the morrow, and drove off. On that Sabbath Richard Smith, whose antecedents were not Wesleyan, was won for a life-long service in the ranks of Methodism. Equally great was the service done when

Winthrop Sargent was sent forth at Barrington to a local ministry of rare length and effectiveness. These three men, all of whom became well-known leaders in their respective neighborhoods, may be assumed to be only occasional illustrations of the influence of an able minister of the New Testament, with whose sermons the Methodist people at least of nearly all sections of the British American Provinces were to some extent familiar.

The names of William Bennett, James Knowlan and Stephen Bamford, are found in the Minutes of 1839 as those of supernumeraries. William Bennett, in consequence of impaired health, had at his own request been placed on the retired list as early as in 1820. Stephen Bamford withdrew from the active list in 1835, at the end of twenty-eight years of active service, but in consequence of the lack of effective ministers remained in charge at Windsor for an additional year. The name of James Knowlan had been placed on the superannuated list in 1832. During his term of office as chairman of the Canada District, some serious differences of opinion had arisen between the Committee in London and himself on financial points. In consequence of these the determined Irish minister was placed in the supernumerary ranks, and through some further misunderstanding his name was in a few years omitted from the published denominational records. For a time he travelled through the province as a temperance lecturer, but failing health soon obliged him to retire from all public engagements In the early years of the century he had been one of the strongest men of the Provincial itinerancy. His mental strength, aided by a good education and an extensive stock of general knowledge, caused him to take a wider range in the pulpit than some of the preachers of his day; and his great interest in public affairs led him at times to make a use of the press of which his brethren did not

always approve. As a platform speaker he had the advantage of a good stock of Irish wit, so dealt out in general as to avoid any interference with ministerial dignity. An early abandonment of a pathway to worldly honor, and a long missionary service in Jamaica and several of the British American provinces, render this able and possibly wayward Irish minister deserving of honorable mention in any history of the church he served.

The death of the venerable William Black, already mentioned, demands more than a passing reference. He had generally been able, until 1829, to preach one of the three sermons with which the more devout Halifax Methodists of that day were wont on each Sabbath to tax their mental digestive powers, but soon after that date he had been obliged to cease from all pulpit effort and resign his leadership of a class. During the early autumn of 1834 his friends saw indications of approaching departure. To Richard Knight he pleasantly said, when conversing with him about the prevalence of Asiatic cholera, "It does not matter; I must soon go; whether by cholera or by this dropsy. It is all the same; I leave it to my Master to choose." To the same minister, when he had been called to witness the closing scene, he said in reply to a question: "All is well, all is peace; no fear, no doubt; let Him do as He will. He knows what is best." After this he sank rapidly. "Give my farewell blessing to your family and to the society," and "God bless you; all is well," were the last words heard by Richard Knight from this venerable apostle of Provincial Methodism.

The familiar title of "Bishop," pleasantly applied by his friends to William Black, was by no means inappropriate. His connection with the Methodist Church in the Lower Provinces was neither incidental nor partial. He was her first solitary laborer, using his own energies to their utmost

extent, and seeking to bring to his assistance such workers as he could obtain by visits to the United States or Great Britain, or discern among the early converts at home. His efforts were not confined to Nova Scotia; in Prince Edward Island he preached the first Methodist sermons; in New Brunswick he gathered sheaves; in Newfoundland he organized the churches in the neighborhood of Conception Bay, whence their influence spread to other districts of the island; and if in Bermuda he won no spoil for his Master it was because some unworthy sons of that beautiful cluster of islets, not knowing the "day of their visitation," turned the Gospel messenger back when "his face was as though he would go" thither.

As a Christian minister, William Black was better qualified for his work than many who have had greater privileges. Through a diligent use of such advantages as were within his reach, he was able to read the sacred oracles in the languages through which they were revealed to men. His reading in theology and ecclesiastical history was also extensive and judicious. With a piety "deep, growing and uniform" were combined a good acquaintance with human nature and the possession of such other qualifications as serve to make a minister respected and useful. Robert L. Lusher says of him: "His ministry was neither declamatory nor rhetorical; but being convincing and persuasive, and generally attended with a gracious influence from above, it was at once popular and useful. The benignity of the Divine character rather than the 'terrors of the Lord,' the pleasures and rewards of piety rather than the eternal consequences of sin, were the topics on which he seemed most to delight to dwell." As a pastor he was watchful and judicious in discipline, always avoiding the harsher way when the necessary improvement could be effected by more gentle means. Francis Asbury, the heroic apostle of American

Methodism, in conversation with Stephen Bamford, once used forcible words in reference to what he deemed his friend Black's too early retirement from itinerant labors; but it may be questioned whether, after a thirty years' service in British North America as it then was, an appeal could not have been sustained against the judgment of the worthy bishop, one of the rare workers not of a century only, but of the world's long lifetime. In William Black's case, retirement was not idleness. "Wherever he was," says a minister, just quoted, who was appointed to the Halifax circuit some years after his aged friend's superannuation, "whether in the parlor or in the pulpit, he seemed to regard it as his business to save souls." Of his loving and practical sympathy and wise counsel, the young men who were putting on the harness as he was about to lay it off were wont often to speak when they too had reached advanced age.

The personal appearance of "Bishop" Black in his late years, says the Hon. S. L. Shannon, who remembers him well, "was very prepossessing. He was of medium height, inclining to corpulency. In the street he always wore the well-known clerical hat; a black dress coat buttoned over a double-breasted vest, a white neckerchief, black small-clothes and well polished Hessian boots completed his attire. When he and his good lady, who was always dressed in the neatest Quaker costume, used to take their airing in the summer with black Thomas, the bishop's well-known servant, for their charioteer, they were absolutely pictures worth looking at. In the pulpit the bishop's appearance was truly apostolical. A round, rosy face, encircled with thin, white hair, a benevolent smile and a sweet voice were most attractive. Whenever my mind carries me back to those scenes, the vision of the apostle John, in his old age addressing the church at Ephesus as his little children, comes up before me as I think of the good old man, the real father of Methodism in Halifax."

In accordance with a suggestion of Richard Knight, the papers of his venerable friend were placed in the hands of Matthew Richey. In 1839, a volume of three hundred and sixty-five pages, enriched by extracts from the deceased minister's manuscript journals and some previously unpublished letters from Wesley, Coke, and Garrettson, as well as brief notices of several of the early Methodist itinerants and laymen of the Lower Provinces, was printed at Halifax. This volume was a valuable addition to general Methodist literature; though the removal from Nova Scotia of the author, who at the time of publication was principal of the Upper Canada Academy, at Cobourg, caused it to be less rich in incident than it might have been. A work so valuable should long ago have reached a second and enlarged edition.

CHAPTER X.

METHODISM IN THE NEW BRUNSWICK DISTRICT, FROM ITS FORMATION IN 1826 TO THE CENTENARY CELEBRATION OF 1839.

Changes in the ministry. Duncan McColl. Arrival of ministers. Sussex Vale. Arthur McNutt and Petitcodiac. Arrivals of English ministers. Provincial candidates. St. Andrew's, Miramichi, Richibucto, Bathurst, Woodstock and Andover.

The first meeting of the ministers of the New Brunswick District was held at Halifax in May, 1826, under the direction of Richard Williams, whom the Missionary Committee had summoned from Canada, as chairman. This minister had been trained by Episcopal parents, but under the Methodist ministry had been led to look up, believe and live. After two years of circuit work in England, he had been directed by the Committee to join John B. Strong, their single agent in the Canada of that day. At the end of a ten years' itinerancy there, he was placed as chairman at St. John, where his firm and judicious management tended to allay the excitement caused by the previous secession, and to give a new impetus to the work of the denomination in that part of the province.

On the arrival of Richard Williams at St. John, Robert Alder proceeded to Montreal. The latter minister, who was regarded as a young man of deep devotion to his work and of a high order of talent, sailed in the autumn of 1827 for England, and in his native country soon rose to a prominent place in Methodist councils. During the year after his return, he represented the Connexion on the plat-

form of the British and Foreign Bible Society, where were some of the leading ministers of the kingdom ; and about the same time he appeared before a committee of the House of Commons to give information respecting the trans-atlantic operations of the Methodists, whom Bishop Strachan had so rashly misrepresented in his efforts to secure the sole use of the vast Clergy Reserves of Upper Canada for the Church of England. During the Sheffield Conference of 1829 the standard-bearers of English Methodism, who in succession were his guests, could not fail to mark the courtly bearing of their host, and to treat him as a man likely to stand in high places. In 1832 he was sent to Canada to take part in the arrangements for the union of the Wesleyan missions and the circuits of the Methodist Episcopal Church in the Upper Provinces. A year later he was elected one of the Missionary Secretaries, and to his special consideration as such, during an official service of eighteen years, nearly all subjects relating to Wesleyan missions in British North America were submitted. In 1851, when the agitation of that sad period was placing the public services and private habits of the ministers under a fierce light, Dr. Alder wisely withdrew from the Conference. Having found an open door of refuge in the Church of England, he became canon of Gibraltar, and remained such until his death in 1873. To the last he is said to have retained interest in the progress of the Church respecting which in 1830 he had written to William Temple ; "I believe Methodism is to save the world." A less prominent place awaited George Jackson, who reached England about the same time as Alder. In 1826 ill health obliged him to leave Fredericton for the Carolinas, whence he returned so enfeebled that an immediate passage to his native land became a necessity. Four years later he recommenced his useful ministry, and pursued it for a lengthened term.

On the Minutes of 1826 the name of the venerable Duncan McColl appeared in the list of supernumeraries. His position had been an anomalous one, for his name had in successive years been printed in the list of itinerants, though he had been virtually a settled pastor and the church property at his several preaching places had been under his control. For years he had faithfully served his own generation by the will of God, but at length, under the rush of numerous years, the continued pressure of work and care, and the loss of his excellent wife, a stalwart frame began to yield. In 1826, when Richard Williams visited St. Stephen, McColl expressed a wish to place in the Committee's charge the several societies as well as the church property under his control. Until that time he had been dependent for support upon the voluntary contributions of his hearers and the proceeds of his own property under his wife's management; he therefore asked from the Committee an annuity for his support in his declining years. The Committee acceded to his proposal, and on the transfer of the property to trustees, granted him a small annual allowance. In 1817, during these negotiations, a young preacher was appointed to St. David's, and in 1829, when the ministers met in annual convention at St. Stephen, they were asked by McColl to appoint one of their number to take the charge at St. Stephen he till then had sustained. To Richard Williams, selected for the post, he then surrendered the whole care of the societies in the county of Charlotte, though he continued to the end to give such assistance as his strength would allow.

The period of the venerable minister's diminished service was short. He rated himself "useless," nevertheless the Master when He came found his servant at work. On November 28th, 1830, he preached twice at St. Stephen with much comfort; on December 2nd had a "good class"

at his own dwelling, and three days later, with trembling hand, made his final entry in his diary. The pain with which he then wrote indicated the "beginning of the end," which after twelve days took place. Large numbers from various parts of the country and the neighboring sections of Maine attended his body to the grave, and ministers representing all sections of Protestantism listened to the appropriate words with which Richard Williams emphasized the occasion. By friends desirous "to show their appreciation of his faithful labors" a very substantial gray granite monument was erected in 1885 in the St. Stephen and Milltown Protestant cemetery, in memory of the venerable minister and his wife; and on arbor day of the same year a tree was planted in the public school grounds at St. Stephen for the same purpose.

By Matthew Richey, his colleague in 1820-21, Duncan McColl was regarded as second to none of the earlier Provincial itinerants in mental power. His conversion was clear and evident; the manifestation in his life of a persevering and well-regulated piety was constant; and the proofs of a real call to the ministry were abundant and convincing. Large numbers of those saved through his agency preceded him to the heavenly world; many of his converts thoughtfully walked in the long procession which followed his body to the grave; and not a few others, wanderers from the place of their spiritual birth but not from their Saviour, heard of his death by the slow news' despatch of that day with deep emotion.

The preacher sent in 1827 to St. David's was William Smithson, one of two young Englishmen who arrived at St. John early in the summer of that year. In his nineteenth year he had listened to Methodist ministers and had given himself to the Lord. An independent congregation in Dublin had invited him while a local preacher to become its

pastor, but he had preferred a place in the church whose ministers had pointed out to him the way of life. The pillar of cloud and of fire soon led him along the right path. A year in the Shetland Isles was followed by an appointment to a circuit in the London District, and thence after a short residence he sailed as a missionary to New Brunswick.

For fellow-traveller over the ocean William Smithson had another young Yorkshire preacher. A Methodist mother had gently guided Michael Pickles, and Episcopalian teachers had shown a warm interest in his studies, and while at school he had attended the Sunday morning services conducted in the sombre old parish church by the "perpetual curate," Patrick Brontë, father of the gifted sisters, Charlotte, Emily and Anne Brontë. This much-discussed clergyman was described by Michael Pickles in later years as a "person of reserved habits, but of extensive learning."[1] Through a revival at a village near Haworth, the youth was led to decision for Christ. Fears that his determination to be a Methodist would cost him the good-will of both teacher and incumbent proved groundless. One by one hindrances were removed, and he was soon found preaching in the humble Methodist chapel which William Grimshaw, the friend of Wesley, and a predecessor of Patrick Brontë, had built for his Wesleyan friends on the road leading to the monotonous moor. To the two young missionaries neither the weather nor the associations during the passage to St. John proved congenial. One of the owners read prayers on Sunday—when he felt so inclined, and studiously ignored the ministerial character of his passengers. These, however,

[1] Patrick Bronte, B.A., was the first examiner at the English Wesleyan school at Woodhouse Grove. His wife, Miss Branwell, belonged to a leading Wesleyan family of Cornwall, of which Mrs. Gaskell says: "They were Methodists, and so far as I can gather, a gentle and sincere piety gave refinement and purity of character." Exception has frequently been taken to Mrs. Gaskell's description of the eccentric Irish clergyman.

found in the forecastle willing hearers, who thankfully received tracts, the offer of which in the cabin called forth angry protests.

Soon after arrival at St. John Michael Pickles visited Upham, and after a day or two there moved on to Sussex Vale. At Upham he found William Tweedale, an English local preacher, who had formed small societies there and at Hampton, the care of which, in the absence of a circuit preacher, had kept his zeal in lively exercise. In a few weeks the young itinerant was cheered by a visit from two of the nearer brethren. William Temple, at the close of a Sabbath's duties on the Westmoreland circuit, had proposed to Mrs. Temple a visit to the "new Englishman." By their invitation Arthur McNutt, on whom they called at Petitcodiac, accompanied them. As they drove up to the door of the young preacher's home they saw no signs of his presence. "Brother McNutt," shouted William Temple in his brusque, impulsive style, "he's a stiff Englishman. We'll be sorry he came!" Scarcely had he given utterance to that most unwarranted remark when the diffident young preacher, who had learned the errand of the visitors whom his host had gone out to welcome, made his appearance with tearful eyes and extended hands. The friendship that day begun was only interrupted by death.

Sussex Vale had been settled by a disbanded corps of New Jersey Loyalists, many descendants of whom are found among the present population. At a later period settlements were formed in adjacent districts by emigrants from England and Ireland. The only resident minister in the extensive circuit entered upon by Michael Pickles in 1827 was Oliver Arnold, who for forty years had been rector of the parish, but by the young preacher a large majority of the inhabitants were regarded as "Baptists or Newlights," by whom strong prejudices against Methodist teachings had

been generally entertained. With a few Provincial Methodists, among whom was George Hayward, a convert under William Black's ministry, were some immigrants who had been Methodists in homes across the ocean. A number of these, with some persons converted under his early ministry, were soon formed by the young preacher into classes in several settlements. Calvinist sentiments of a pronounced type being very prevalent, the "doctrine of necessity" was sometimes offensively asserted by persons with whom he met; but by others, who mourned over their exile from former privileges, he was welcomed with much emotion. Previous to the annual meeting of 1828, eighty-two members had been gathered into classes, exclusive of those on trial; several Sunday-schools had been organized; and arrangements had been made for the erection of a church in the Dutch Valley; but for some time the expectations of diligent laborers on this large circuit were not realized, as from the whole field, twelve years later, only one hundred and thirty-five members were reported.

On the Minutes of 1828 the name of Arthur McNutt appeared. In 1826, after two years at River John as a local preacher, he accompanied William Temple to Westmoreland, to be successor to William Murray at Petitcodiac. Financial hindrances having been removed, the Committee in 1828 accepted his offers of service when their delay had turned his face towards the United States so fully that only the pleadings of his brethren availed to retain him. In anticipation of the Committee's action, his brethren placed his name on their list as a minister at Digby, but through the late arrival of the English Minutes he remained a third year at Petitcodiac, where abundant success followed his labors, nearly one hundred members having been added to the twenty-seven previously reported.

The remarkable revival of that year began at Upper

Coverdale. At that place, towards the close of William Murray's two years' term, the frame and other materials had been collected for a small church. The erection of this building, the first Methodist place of worship between St. John and Dorchester, had been commenced in August, 1826, and three weeks later William Temple had preached under its roof. At the close of a Sunday evening service in November, 1828, two conversions took place. During the week, through the agency of successive meetings, twenty persons found peace in the exercise of faith in Christ. Soon visitors from adjoining settlements crowded the little church and shared in the blessings of the season. In each family at Coverdale could be found one or more than one rejoicing soul, but the households of William Chapman and others, who had provided the church and maintained a small prayer-meeting in the place, were seen to be to a special extent partakers in the gifts bestowed. The revival continued throughout the winter, and attracted visitors from Dorchester and Sackville and Sussex Vale, who carried home with them some measure of its precious influence. At Dorchester alone fifty persons professed conversion. Towards the termination of the more special work, Michael Pickles, from Sussex Vale, who in December had spent a few days at Coverdale and baptized fifteen persons "really converted to God," made a three weeks' tour of the Petitcodiac circuit, and baptized more than eighty adults and children.

A personal experience during this revival is told by a venerable minister now in retirement at Horton. George Johnson, when a child, had accompanied his parents from Yorkshire in the *Trafalgar*, and in his new home near Coverdale had experienced conversion, but through unhallowed associations had so far wandered from the path of the just as to seem proof against all religious influences. Arthur McNutt, grieving over the youth, resolved to seek

his reconversion. Fifty years later the lad in question told how prayer in his behalf had been answered: "I was then a poor, unhappy backslider. . . . For more than a week I was deeply convinced of my sinfulness, and sometimes felt like sinking into utter despair. On the evening of November 22, 1828, Mr McNutt preached from 'Come unto Me, all ye that labor,' etc. At the close of that sermon I fell powerless on the floor as if dead, and continued in that state for some time. While they were praying for me I had a most singular manifestation of Christ, and was enabled to believe on Him with my heart unto righteousness. I now felt, I knew, that all my sins and backslidings were pardoned. You may well suppose that while I am blessed with my mental faculties I cannot forget this glorious revival."

At this period the missions in the district were rapidly reinforced. Two of the preachers who then arrived had been in the West Indies. One, Enoch Wood, reached St. John in August, 1829, to enter upon a half-century's career as a leader in British American Methodism. A native of Lincolnshire, he had been a school-fellow and then a Christian worker with Thomas Cooper, afterwards a prominent Chartist, and author of the "Purgatory of Suicides" and some other well-known volumes. In 1826 he and several others were sent out to the West Indies to supply the places of the five Wesleyan missionaries who had been lost through the wreck, near Antigua, of the *Maria* mail boat. From the West Indies also, in 1830, came Samuel Joll, a native of the same English county, who landed at St. John and remained for a time at Portland.

Two other young ministers about the same time sailed from England for New Brunswick: Henry Daniel, now an ex-president of the Eastern British American Conference, whose face and voice are pleasantly familiar to the Metho-

dists of St. John, had commenced his ministry in a London circuit. His fellow-passenger, Robert J. Snelgrove, who never reached his destination, had been selected by the Committee for their mission in Sweden, but as he shrank from that position, had been appointed to Woodstock; George Scott, afterward a president of the Eastern British American Conference, having been sent in his stead to Stockholm. One day, during a gale off the Banks of Newfoundland, Snelgrove took a seat upon one of the coops which lined the bulwarks. As he sat there, gazing at the wild waste of waters and listening to the roar of the wind through the rigging, the approach of a wave of unusual size led him to leave his seat for a more secure position. At that moment the *Hebe* took a lurch into the trough of the sea, and the young preacher, having missed his aim, shot past the companion-way, plunged into the sea, and disappeared forever from human sight, leaving Henry Daniel to land at St. Andrew's alone.

By permission of the Committee several local preachers in the provinces were about this time transferred to the itinerant roll. Arthur McNutt's case has received mention. In 1828 the name of Joseph Fletcher Bent also appeared on the official list, and in the following year that of Richardson Douglas. J. F. Bent was one of a family of ten children whom pious parents had seen led into the Methodist Church. Sampson Busby, who in 1826 had received him into membership, took him two years later to Fredericton as a candidate for itinerant service. His work as a local preacher had been confined to the extensive Annapolis circuit and to occasional visits beyond, in one of which, to Yarmouth, he had walked the whole distance of one hundred miles. The services of George Johnson, of Coverdale, were also accepted by the English authorities. Subsequently to his restoration his studious tendencies had

become a subject of general remark. With Joseph F. Bent, Arthur McNutt's successor at Petitcodiac, he had made several tours through that circuit, and had occasionally visited other sections of the country. Having taken charge of the Wallace circuit for a short time, during the absence of James G. Hennigar, he was recommended by the ministers of the New Brunswick District to the Committee as a suitable candidate for the Provincial work. The Committee at the same time also availed themselves of the offered services of Alexander W. McLeod, of St. John, son of the worthy layman of similar name. The legal studies upon which he had entered prior to his conversion in 1829, had not been discontinued when his first essays at preaching the Gospel were being made, sometimes near the city and at others before the congregations under the charge of his brother-in-law, Desbrisay. The name of William Bannister first appeared on the official lists in 1833. An Englishman by birth, he had resided some time in St. John when his name was submitted to the circuit board for recommendation to the higher courts, but this recommendation the circuit officials, unable to discern his qualifications for usefulness, declined to give. In 1833, after a two years' residence at Granville Ferry, where he had been assistant to Michael Pickles, his case was brought to the notice of the assembled ministers and the English Committee, and he was sent to the Petitcodiac circuit. After five years of service in New Brunswick, where he was threatened by pulmonary weakness, he was asked by the Committee to take the place at St. Vincent's of Robert H. Crane, who was about to leave for the Maritime Provinces. On landing at Kingstown he found his predecessor on his death-bed. During the cholera epidemic at Barbadoes in 1854, Bannister put forth indefatigable efforts to alleviate the sufferings of the sick and dying and then fell a victim to the pestilence,

which also carried off two of his children. For the last eight years of his life he had been chairman and general superintendent of the missions in the St. Vincent's and Demerara Districts. His brethren in their official minute of his death speak of him as a "respected and beloved servant of Christ," whose ministry was "everywhere highly valued and useful."

With an increased number of preachers new ground was at once occupied. For the first time ministers were placed at St. Andrew's, Woodstock, Miramichi and Bathurst. At St. Andrew's, where occasional sermons had been preached, and Richard Williams had gathered a few members in 1830, Henry Daniel was first posted. On his arrival he found no organized society, no place of worship, and but six persons upon whom he could look as members. Upon the young minister's departure, at the end of a year which had tested his faith and patience, his successor found a new church and two classes of fifteen members each. Subsequent progress was slow, and for several years sermons were irregular, appointments being filled as far as was possible by ministers from St. Stephen and Milltown.

In 1830 a minister was sent to the settlements on the Miramichi River. Attention had been called to that section of the province by Robert Tweedy, the faithful leader of a small band of Irish emigrants who had not left their religion behind them. In August, 1828, John B. Strong, then at Fredericton, left that place to visit them. After a day in the saddle he reached Boies', over roads "filled with water and the roots and stumps of trees." On the afternoon of the third day he came in sight of the broad river and numerous ships—a pleasing sight after the monotonous journey through the woods. The parish of Chatham, containing with the village of Nelson fifteen hundred inhabitants, had three places of worship, no one of which, however, was in the

town; while at Newcastle and Douglas, on the opposite bank of the river, the seventeen hundred inhabitants, whose number received large additions in the spring and autumn by the arrival of shipping, had no Protestant church and no stated ministry. One half of the population at least was Roman Catholic. At Newcastle, on Sunday morning, the visiting minister preached in a large school-house, and in the afternoon he crossed to Chatham. At the latter place he was most kindly entertained by a gentleman from England, whose parents were Methodists. Of the evening service at Newcastle, the preacher wrote: "Many were without with hats off and as still as the night. After the service was ended, and before I could get out, the people flocked in in tears, telling me that they were children of Methodists, that they had never seen the face of a Methodist preacher since they had left their native land, and begging me for their sakes and for the sake of their children to abide with them or use my influence to send them a missionary." On Monday morning the visitor proceeded up the Northwest Branch. The leader of the Irish settlement, whom he met on his way, seemed almost overcome with surprise and joy, and at once led him to his humble dwelling. The wife, on their arrival there, struggled to suppress the rising tears as she exclaimed: "Have I once more fixed my eyes on a Methodist preacher!" In this log dwelling, the home of the husband and wife and their eight children, these Irish Methodists told their guest the story of their trials in their adopted country, while the children were sent off to dwellings, of which the stranger had caught no glimpse, to give information of his arrival. During the settlers' five years' life in the woods their faith in God and their attachment to the church of their childhood had been well tested. Persistence in a religious life had been aided by their class-meeting; and by similar means they had encouraged each other to await

the arrival of a minister of their own denomination. Immersionist theories had in vain been urged upon them with zeal worthy of a more important cause while they thus looked for a messenger of the churches. With no little emotion the minister preached to twenty and more listeners, and adminstered the Lord's-supper to members of the class present. Of wine there was none, but water sufficed; Christ's presence gave real joy. The service over, the minister mounted his horse, visited the homes of a few settlers, reached the South-west Branch, and, preaching at several places as he proceeded, returned to Fredericton.[2]

[2] Isabel McLean, a sister of Robert Tweedy, was the "little wife" to whom reference is made in an incident which the late John Brewster was wont to use with thrilling effect on Colonial and British missionary platforms: "'And have you ever seen the Shannon?' said the old man to that minister, 'and do you know the river?' 'No,' was the reply, 'I don't know it.'" The old man then told the story, how he had left the banks of the Shannon, and how when all were sad and sighing as they parted from friends, his "'little wife' sang,

> 'Away with our sorrow and fear,
> We soon shall recover our home;'"

and then how they started on their journey; how when they came to the shore and were ready to embark and leave the old country behind, the tears came, but his little wife sang again, "Away with our sorrow and fear!" They dried their tears and were soon on board. By-and-by came a storm and all was terror. The captain and sailors gave up all for lost, but the little wife began to sing, "Away with our sorrow and fear!" The captain plucked up courage, the sailors went to the pumps, the storm passed and all was well. They landed at length, and when they found themselves in the wilderness their hearts were sad and heavy, but the little wife sang again, "Away with our sorrow and fear!" and they then bestirred themselves, built their cabin, and soon got over their difficulties. "But," said the old man, "and have you never seen the banks of the Shannon?" The family grew up, and then the little wife sickened, and while they were around her dying bed the hymn she loved so well was on her lips, and she died singing "Away with our sorrow and fear."—*S. W. Christopher's Poets of Methodism*, p. 146. By an error of the compiler the scene of this incident is placed in Newfoundland, probably because Mr Brewster spent the earlier part of his ministry in that island. The hymn was known by the family as "John Brown's hymn," because a favorite hymn with their leader of that name in Ireland. Isabel McLean was a member of the class in Williamstown. Three sons of Robert Tweedy have occupied the pulpits of numerous circuits in the Maritime Provinces; a grandson fills a professor's chair at Mount Allison. Joseph Tweedy, the last of the original Irish settlers at Williamstown, passed to his final home in 1875, at the end of a long and useful life.

At Chatham and Newcastle several persons awaited with interest the arrival of the expected minister. Among them was Robert Morrow, manager at Miramichi of the large establishment of Joseph Cunard, and son of a Methodist at Newcastle-on Tyne During a previous residence at Guysboro', Charlotte Newton had found him a willing and interested helper in her Sunday-school work, and in the formation of a Ladies' Bible Association. There was also Joseph Spratt, from Chester, England, who in his native land had filled the offices of class leader and local preacher, and who, removing about 1830 from Bay du Vin to Chatham, after a time resumed his official religious duties and continued them steadily until death. These and other friends of Methodism welcomed Michael Pickles on his arrival in 1830 to commence a mission. For a time the young preacher was bewildered by applications for sermons at various settlements, some at a great distance; but as services were to be held on each Lord's-day at Chatham and Newcastle, his movements were limited within a six days' range. Previous to his arrival subscriptions had been solicited for a church at Chatham, and soon after the district meeting measures were taken for the erection of another at Newcastle. In November a service was held in the latter building, and during the year societies were formed at several settlements. One of the earliest duties of Michael Pickles' successor, Enoch Wood, was to open the new church at Chatham, which place became the headquarters of the new circuit. No regret was felt at removal from the hired room in the "Old Hotel," though neatly fitted up with a pulpit and seats, to a church with accommodation for six hundred persons and inferior to no Methodist house of worship in the province. On the original board of trustees of "Wesley chapel" were Robert Morrow and Joseph Spratt, James A. Pierce, for many years publisher of the Miramichi *Gleaner*; Joseph Dutton, who a few

years later went to Ontario; John Hea, who subsequently removed to another part of the province, with several others. The new church at Newcastle was used for worship a few weeks after that at Chatham. Among the special religious services of that autumn were the meetings held on October 8th, the anniversary of the terrible fire of 1825.[3] All the churches were opened and sermons were preached in each; and by some of the inhabitants the day was observed as one of fasting. The abandonment by Robert Cooney of Roman Catholicism was one of the most interesting incidents of the period. Much bitterness of feeling was for a time manifested by the Roman Catholics of that section of the province, but by the judicious action of Enoch Wood and the early removal of Cooney to Nova Scotia, this was at length allayed. In 1830-31, several families from Devonshire, among whom were some Wesleyans, formed a settlement about twenty-miles up the North-west Branch. Humphrey Pickard in 1837 visited the place, and Richard Williams a few weeks later formed a class described in the following year as a "happy little society of eighteen members."

From Miramichi other fields were entered. In response to a request Enoch Wood spent the last Sunday of September, 1832, at Richibucto, preaching twice in the court-house to large congregations, and on Monday to an interested audience at a settlement six miles up the river. At the latter place an offer was that day made of an acre of land for a church and burying-ground, at the junction of the

[3] This terrible event could not soon be forgotten. When the fatal night had passed, the thriving settlements, farms and timber lands over an area of five thousand square miles were a charred and blackened desolation. A million dollars' worth of property was consumed, and the loss of timber was incalculable. One hundred and sixty persons perished and hundreds were injured for life. The smoke from the fire was very dense as far as Yarmouth. For many years the anniversary of this terrible event was observed by cessation from business, and public religious services.

Nicholas and Richibucto rivers, and numerous offers of support for a minister were proffered. Two months later Henry Daniel, Wood's colleague, visited Richibucto and formed a class of twelve members. Near the end of 1838 monthly visits to Buctouche were commenced, and a year or two later a fresh impulse was given to the work at Richibucto by the erection of a church.

In 1832 Joseph F. Bent was appointed to Bathurst, which had several times been visited by the ministers at Miramichi. In August, 1830, Michael Pickles first reached the village, the population of which, chiefly Presbyterian, was said not to exceed one hundred and fifty persons. By Richard Dawson the visitor was taken down the Bay Chaleur to New Bandon. Most of the settlers there, from Cork, had been Methodists in their native land. Soon after their arrival in New Brunswick, and nine years before this visit, they had asked for the presence of a Wesleyan minister, but no satisfactory response could be given. They had not, however, lost sight of their personal responsibility. Meetings were held at the house of Richard Dawson, a small class was organized, and a sermon was read by one of the settlers to his neighbors on each Lord's-day. John McLean, Presbyterian minister at Richibucto, had preached for them one Sunday morning in 1827, during a tour through that part of the province. "Instead of standing in time of prayer," he wrote, "they all kneeled, and many of them left the house with their cheeks bedewed with tears." Their Sunday-school had been closed, but they promised the visitor that it should be re-opened. By these Irish Methodists Michael Pickles was most cordially greeted. One good sister threw an arm around the neck of the modest young preacher while she told him how patiently and long she had waited to see the face of a Methodist minister in their neighborhood. Though it was after nine

o'clock on a Saturday evening when the news of the preacher's arrival was circulated, a number of neighbors went at once to hear a sermon. After a second sermon, on the Lord's-day morning, the preacher left for Bathurst, where he spent several days and preached in the court-house. His visit was followed by several others from Enoch Wood and Arthur McNutt. In 1832 a frame of a church was raised at Bathurst, and in 1833 a circuit of that name, with a membership of thirty-six persons, was recognized in the Minutes. The arrival, during the latter year, of William Stevens, an English Methodist of much experience, gave an interested supporter to the society, a superintendent to the Sunday-school, and a home to the appointed preacher, but for some years the unfinished state of the church and the slow growth of the society depressed the spirits and tried the faith of successive pastors.

In 1832, after long and unfortunate delay, a minister was sent to the village of Woodstock. A small village had grown up where fifteen years earlier there had been a single dwelling. As early as 1821 William Temple had visited the district, and on his return to Fredericton had forwarded to England a description of the surrounding country and of the religious condition of the settlers. The people received him kindly and promised to support a young preacher if one could be sent. After another visit to Woodstock and Wakefield, paid by John B. Strong in 1828, the Committee resolved to occupy the ground, but further delay arose through the loss at sea of young Snelgrove. From Methodist teaching the settlers at Richmond, comprising the Watsons, McBrides, and others who had followed James Kirkpatrick from the north of Ireland in 1822, were fortunately not wholly cut off. To his countrymen at Richmond the presence of James Killen was a blessing. That good man had been a member of the Irish Conference, but

having been charged with a wrong of which he was subsequently proved to be innocent, he had withdrawn from the itinerancy, and with his wife had crossed the ocean to Miramichi, and had thence at the end of two years removed to Carleton county, his home until his death in 1849. At Richmond he acted as a local preacher for twenty-three years, extending his services to Woodstock also during the delay caused by the death of Snelgrove.

Several visits by Enoch Wood, Sampson Busby and Arthur McNutt, having fostered the desire for a Methodist pastor, an acre of ground was deeded to the Missionary Society in due form in March, 1832, and a generous subscription list was deemed a sufficient warrant for the immediate erection of a Methodist church. The spot selected was near the "Lower Corner," some distance below the Meduxnekeag stream, along the bank of which only two or three houses then stood. Soon after the annual meeting of 1832, Arthur McNutt made his way to the place, where he received a warm welcome from several leading men. The only church member resident in the village was a woman, but many other persons, weary of the lifeless ministry at the parish church, were ready to listen to the preaching of the truth elsewhere. At the close of the year the busy minister reported seventy members from the various settlements in his scattered field, which extended as far north as Andover. Nearly all the services at Woodstock were conducted by him in a school-room, but, a short time before his removal in 1833, at the request of the relatives of a person who had died in the Lord through attention to the counsels given by the Methodist pastor, the floor of the unfinished church was swept, the workmen's benches were pushed aside and a very impressive funeral sermon was preached to a crowded congregation, to several members of which it was believed to have proved the "savor of life unto life."

Samuel Joll, appointed to Woodstock in 1833, remained there two years. During the winter of 1833-34 he crossed the national boundary line to assist several American Methodist brethren at a four days' meeting at Holton, a military post on the frontier. At the conclusion of the meeting the ministers crossed to Woodstock, whither one of their number, Mark Trafton, had preceded them on Saturday. This minister, who lodged with the family of Dr. Rice, a physician of the village, and preached on Sunday morning, was struck by the devout appearance of the congregation. "Great results" were years afterward said by Dr. Trafton to have attended the week of special services at Woodstock. At the close of a love-feast in August, 1834, twenty-eight persons were received into membership, some of whom became pillars of strength. At the close of his term, in 1835, Samuel Joll reported a large increase in the number of members, and a parsonage in course of erection. During the autumn of that year, when Henry Daniel had been but a few months in charge, the church, which only two years before had been built at a cost of eight hundred pounds, was burned to the ground. This blow, which drove a growing congregation to a school-room, was a severe one, but the absence of debt and the wise provision of insurance robbed the stroke of some of its keenness. Steps were at once taken to secure a second church on the same site, and the new building was opened for worship in December, 1836, by sermons by William Smithson. The circuit, of which Michael Pickles was then in charge, had at least twelve preaching places. In 1838 the Sabbath congregations in the village of Woodstock contained about one hundred and seventy-five persons; there were two classes at Woodstock and one at Northampton.

For a number of years but little attention could be given to the more distant parts of this extensive mission, which, as

superintended by Samuel McMasters in 1838, extended from the Hay settlement to Andover. The original settlers on the banks of the St. John, between Woodstock and the Grand Falls, a distance of nearly eighty miles, were disbanded soldiers. Many of them eked out a bare subsistence for their families, cultivating as best they could the lands granted them, and drawing along the shore against the strong current by ropes across their shoulders the boat which conveyed any necessaries from the lower river sections. For many years no man cared for these exiles. The Episcopal minister at Woodstock in 1819 stated that above that point there was no minister of any denomination. A justice of the peace, who had previously visited them to administer the oath necessary to secure their annual pension from the government, reported that it was with the utmost difficulty and after a half-day's search that a Bible could be found. In view of this fact, the Society for the Propagation of the Gospel sent out a number of copies of the Scriptures, prayer-books and tracts, and made a grant of fifteen pounds each for two school-masters—the only provision for their spiritual and intellectual wants for many years. In course of time, other settlers, from the banks of the Lower St. John, were attracted up the stream by the fertile lands and fine timber growth. Among these Arthur McNutt in 1830, on the first visit of a Methodist minister as far north as Andover, found scattered disciples who had been converted under the ministry of his predecessors at Fredericton and Sheffield, and who welcomed him to their homes. At their request he preached at Wakefield, Andover, and other points; and on his return in 1832 they became the first members of local societies which have grown into the vigorous churches of the present day. A pious Scotch woman, Janet Johnson, removed with her husband from Fredericton to Andover in 1833, and by her establishment of a Sunday-

school, of which she was the principal manager, the circulation of the Scriptures, and effort with individual consciences, prepared the way for the Wesleyan missionary, for whose reception her door was always open. At Andover services could for some years be held only on each fifth or sixth Sabbath. In 1837 a small church was built there, and a year later a congregation of one hundred was reported, of whom fourteen were in communion as members. In the little church British troops were billeted during the march to Canada at the time of the rebellion, and the stove which for many years gave comfort to the congregation was left there by the military authorities. Early in 1839 Arthur McNutt spent eight days at the place and its neighborhood, and thence made an earnest appeal to the Committee for the appointment of a missionary for that section of the county of Carleton.

CHAPTER XI.

METHODISM IN THE NEW BRUNSWICK DISTRICT FROM ITS FORMATION IN 1826 TO THE CENTENARY YEAR, 1839. (*Concluded.*)

Changes in the ministry. Humphrey Pickard, Samuel D. Rice, and others. Arrival of English preachers. Protracted meetings. St. John and Fredericton. Lemuel Allan Wilmot. Sheffield. Circuits on the American border. Westmoreland. Charles F. Allison, and other laymen. Petitcodiac. Annapolis and Bridgetown. Visiting missionary. Failure to enter open doors.

The further changes in the ranks of the ministry at this period were of much importance. Several men of tried worth took their departure for other spheres of service, but among the recruits of the time were worthy successors, some of whom saw a brief but hallowed career, while others through effective and extended service became men of mark in Colonial Methodism.

Repeated attacks of illness obliged Samuel Joll to sail for England in the summer of 1836. His genial spirit and successful work had made him a favorite with preachers and people. After a fair test of his physical ability for itinerant service, he withdrew from it and entered into secular business, at the same time giving faithful assistance as a local helper. In the Minutes of 1865, his name reappeared as that of a supernumerary, and in that honorable list of enfeebled workers he retained a place until his death. For a time also the New Brunswick District suffered the absence of John B. Strong. Having visited England in 1836, he sailed again for New Brunswick, but after a narrow escape was driven back to an Irish port. A previous inclination

to remain at home having been strengthened by this experience, he received an appointment to the Newark circuit, and sent for his family. After a residence in England, however, of a year or two, he resolved to return to the Maritime Provinces as a permanent home. On his appointment to an English circuit, the office of chairman of the district had been transferred by the Committee to William Temple. At the meeting of 1837, John Snowball, under direction for Newfoundland, also took leave of the ministers of the New Brunswick District.

A further reduction of the list was caused by the retirement of one minister and the death of another. In the autumn of 1836 Albert Desbrisay finished his itinerant ministry, his early retirement being in great measure the result of overwork during the revival in the previous autumn at Sheffield. For the three years ending with 1842 he acted as "supply" at St. Andrew's, and then left that place to take a post at the new academy at Sackville. The retirement of William Murray was followed by early death. That minister, with Joseph F. Bent, had in 1834 left New Brunswick for Newfoundland. His residence in the latter colony was short, failure of health having obliged him to leave it in 1836. After a visit to England, he became a supernumerary at Barbadoes, but change of climate availed nothing. His death in New Brunswick, in January, 1840, was probably hastened by the earlier decease of a beloved wife.[1]

[1] A young man named Price, from the upper South-west branch of the Miramichi, when on his way to an academy at Readfield, Me., with a view to preparation for the Methodist ministry in the provinces, was a passenger on the *Royal Tar* when that steamer was burned in Penobscot Bay, on her way from St. John to Portland, in October, 1836. Forty of her passengers were rescued by an American revenue cutter, but thirty-two others, in consequence of one of the boats having been carried off by an escaping party, were either burned to death or drowned. In the list of the latter was young Price. The preaching of this young man in numerous settlements along the South-west branch of the Miramichi had broken down much of the prejudice against Methodism.

On the Minutes of 1834 appeared the name of Richard Shepherd, a minister of some years' experience in Newfoundland, and that of Peter Sleep, who had been preaching on the Annapolis and Bridgetown circuit. The second of these was sent as a colleague of Richard Williams to Miramichi, of the extensive outlying districts of which circuit he took the principal charge. Of two young men who were accepted in 1835 as candidates for the ministry, neither died in connection with the ministry of Methodism. One was Wesley Charlton Beals, a member of a respected family in the Bridgetown circuit, who began his itinerant service on the Petitcodiac mission; the other was William Martin Leggett, of Sussex Vale, whose earlier usefulness cannot be ignored because of subsequent failure. Leggett's father had been an officer in a Southern Loyalist corps; his mother was a well-educated and unusually clever woman, from whom a son, a portrait painter of some celebrity, and the younger son, William, in whose published "Forest Wreath" were lines indicative of true poetic genius, were said to have inherited their ability. For some years the elder Leggett conducted a school on the Madras system, and at the same time taught Indian youth, at the "Indian College" at Sussex, and there they pleasantly received the young preachers sent to the circuit.[2] The son ascribed his conversion to Sampson

[2] The "Indian College" at Sussex has an interesting history. It was the first Protestant attempt in the Maritime Provinces to "propagate and advance the Christian religion" among the Indians. Soon after the Loyalist settlement in New Brunswick the New England Society, incorporated in London in 1662, resolved to found an institution in the province to be called an "Academy for instructing and civilizing the Indians." Sussex Vale, as the Indian rendezvous for starting for and returning from the chase, was selected as the place for the institution, the management of which, with ample funds, was entrusted to a Board chosen from the leading men of the province. Years of effort, however, only ended in discouragement. In spite of the expenditure, the Indians returned to their migratory habits, and again became subject to the influence of Roman Catholic priests. The Society then sought to effect its purpose by apprenticing the Indian youth to farmers, who were to train them in agricultural pursuits, while their education was to be attended to at the academy. But this scheme proved equally abortive.

Busby as the human agent. One week evening, during the winter of 1834-35, he visited the old Germain-street church, St. John, and while listening to the sermon felt the need of a better life. At a subsequent service in the same place, and after weeks of anxiety, he professed to have found peace of mind. On being accepted as a candidate at the annual meeting of 1835 he was placed at Aylesford, as a colleague of George Miller in the extensive Bridgetown circuit. In that and in more than one other circuit, when he had left friends and country as a wanderer, he was remembered by many for brilliant impromptu efforts and erratic tendencies, but by others, among whom were men and women of worth and intelligence, because that to them the Gospel proclaimed by his lips had been the "power of God unto salvation."

A more satisfactory record belongs to two other young men who at this period gave themselves to the Church of God. Humphrey Pickard's parents were members of Puritan families who, before the war of the Revolution, had left New England to take possession of those rich intervales which skirt the St. John at Maugerville and Sheffield. His mother, under the ministry of William Bennett, had become a Methodist in her girlhood; and through her influence Thomas Pickard, after their marriage, became one of the small group of Methodists at Fredericton, and as early as 1817 an official member of the church there. In their home Methodist itinerants of that day found the pleasant greeting with which their successors were familiar. With a praise-

The Indians disliked it and it proved injurious to their morals. The Society finally requested John West, an Episcopal minister who was sent out to Hudson Bay in 1835, to visit the Indians in Nova Scotia and New Brunswick and look into the state of affairs at Sussex Vale. Upon receipt of his report the directors resolved to break up the establishment and to "seek in the application of their funds for further good than they have hitherto met with among our red brethren of the wilderness." A very heavy sum had been expended on the experiment.

wise appreciation of true culture the worthy pair resolved to give their sons a good education. In the autumn of 1829, when in his sixteenth year, Humphrey was taken to the Wesleyan academy at Wilbraham, Mass. Acquaintance with several ministers—with William Burt and George Jackson in particular—had had a fortunate influence upon the lad, who had not, however, before leaving home, given any evidence of religious decision, though even then his observant father had written to Arthur McNutt: "Humphrey, I think, is under the silent drawing of God's Holy Spirit." Wilbur Fisk, of saintly memory, who a few years later declined consecration to the Episcopal office because he believed that he could render better service to God and his fellow-men as an educator than as a bishop, was then principal at Wilbraham. Few students who came within the range of his influence could fail to feel the power of goodness associated with true greatness of character. His ability as a teacher secured respect from his students, while his sanctified spirit threw a radiant light upon each day of life. At the date of Humphrey Pickard's arrival a deep and extensive religious work, of which he had had some intimation, was in progress at the academy. At a class-meeting held on his first Saturday evening there, he announced his intention to yield himself alive unto God. Forgiveness for sins which are past he found under a sermon at a week-evening service. Among his school-fellows were Osmon C. Baker, afterwards a bishop of the Methodist Episcopal Church; and Christian Keener, now a bishop of the Methodist Episcopal Church, South. The second of these was a fellow-student with him in 1831-32 at the Wesleyan university at Middletown, Conn., of which Dr. Fisk had been chosen the first president. About this period thoughts respecting the ministry of the Gospel frequently occupied his attention. At length, after a three years' engagement in mercantile

pursuits at home, the reading of an address by Dr. Fisk led him to resolve to seek admission to the ministry of the Methodist Episcopal Church. From going abroad Enoch Wood succeeded in turning him for a time, and then sent him to Sheffield, where Albert Desbrisay was in great need of assistance. While there, his experience in the great revival of 1835 removed any lingering doubts in relation to the path of duty. Having been accepted in 1836 as a candidate, he was sent as the colleague of Richard Williams to Miramichi, whence, late in the autumn of that year, in consequence of the failing health of George Miller, superintendent at Fredericton, he was called to assist Henry Daniel, second preacher on the circuit. In 1837 he resumed his studies at Middletown, and in 1839 re-entered the Provincial ministry, though at the close of his college course three invitations to pastorates in the United States—one of them from Providence, R. I.—had reached him.

The other candidate became, like Humphrey Pickard, a leader in the educational work of Canadian Methodism, and after honorable occupancy of numerous posts of trust and responsibility, died while senior General Superintendent of the Methodist Church of the Dominion—an apostolic bishop in all but the name. This was Samuel Dwight Rice, the son of an intelligent physician, who at the time of the son's birth in 1815 was in practice at the frontier village of Houlton, Me. The father was a relative of a family of the same name which in Massachusetts has attained considerable distinction: the mother was a Putnam, cousin of the patriotic American farmer and daring general, Israel Putnam. In 1819 the family crossed the boundary line and settled at Woodstock. At their home, Mark Trafton, then a young minister at Orono, Me., when he crossed the frontier to Woodstock with his presiding elder and two other American Methodist preachers to assist Samuel Joll in his "protracted

meeting," found "most agreeable entertainment." One of the two sons, who had previously been a Congregationalist, conferred a benefit upon his younger brother, Dwight, when he carried to him from Arthur McNutt an invitation to the class-meeting, a privilege the lad had wished to enjoy. The elder brother subsequently became a convert to the tenets of Emanuel Swedenborg; the younger, when nearly half a century had passed, spoke as a Methodist preacher of his great obligations to the class-system of Methodism. Between the latter brother and Arthur McNutt there ever existed a strong attachment. The senior of the two always regarded the junior as his son in the Gospel, and the younger was often heard to say to his spiritual father: "If I am not all I ought to be, I am what you made me." A year or two after conversion young Rice attended an academy at Leicester, Mass., and afterwards prosecuted his studies at Bowdoin college, where Henry Wadsworth Longfellow was at the same time a student. During a short subsequent residence at Fredericton, his Christian life became more vigorous, while through commercial pursuits he was prepared for the performance of duties for which many of his brethren were not equally apt. Soon after his acceptance for the itinerant ministry by the British Conference of 1837, his health seemed to decline, and in August of that year, his intimate friend, the late Henry Fisher, wrote of the man who nearly fifty years later ceased from his labors: "Dwight's health is still precarious; it is a matter of serious doubt with me whether he is able to travel, except for a short period." He, however, entered upon his work in the extensive Miramichi circuit, and in 1839 had nearly made his arrangements for winter travelling at Bathurst, when the members of an extra district meeting requested him to remove for the winter from that extreme point of the New Brunswick District to Sydney, C.B., the most distant circuit of the Nova Scotia District.

Several reasons rendered compliance with the request unusually trying, but the young preacher went, as William Temple wrote, in a "noble spirit," after severe exposure reached his destination, faithfully attended to his work, and returned in the following summer to New Brunswick, having proved by obedience his future fitness to command.

The parents of Samuel McMarsters, who was received on trial in 1837, were Quakers, who as Loyalists had settled in the county of Annapolis. Though converted through the agency of the early Wesleyan itinerants, they had continued to profess the principles and to adhere to the practices of the followers of George Fox. Through the reading of the New Testament at home the terrors of the Lord took hold upon the son, but when, a few weeks later, business called him from his home near Margaretville to St. John, and he found his way to a Methodist prayer-meeting, hope sprang up, and on the following evening in a similar meeting peace filled his heart. Early in 1829, after having pushed his way through doubts studiously suggested by others, he was baptized and received into Christian fellowship by Albert Desbrisay.

Of four English ministers who in 1838 reached the Maritime Provinces, two remained in the New Brunswick District and a third subsequently joined it. Charles Churchill and Frederick Smallwood arrived at Halifax in 1838 by the same vessel. The first-named minister, after a business life of several years, had been led by a strong conviction of duty into the itinerancy. He was prepossessing in manners, and his style of preaching, which in sentiment was richly evangelical, was calculated to please the most fastidious. His missionary companion, Frederick Smallwood, at once commenced a highly popular and useful colonial service, unfortunately shortened by an earnestness which too long declined acceptance of medical caution re-

specting rest. The mother of this young minister had in her earlier days been an attendant at the services of the General Baptists, but had subsequently become a member of John Angell James' church in Birmingham. Her son might have followed her thither, but no one in the congregation showed any special interest in the lad, who from childhood had been "feeling after God." A different reception on his first visit to a Methodist church prepared the way for closer association with the devout worshippers within its walls. At his first essay as a local preacher there stood beside him John Collins, a man who merited regard on account of his personal character, but who is only known to the Methodist public through the life-story of his devoted son, Thomas Collins, as told by the facile pen of Samuel Coley. At Halifax Frederick Smallwood took leave of his fellow-voyager and moved on to Bridgetown, where he remained. His intended destination had been Woodstock, but William Temple, whose commission as chairman he had brought across the ocean, detained him in the Annapolis valley and sent another to Woodstock. The two ministers who arrived at St. John in October, 1838, were George M. Barratt and Charles Dewolf, the latter on his way to Nova Scotia. George M Barratt had been trained under Episcopalian auspices, but after conversion through Methodist influences had offered his services to the Missionary Committee, who at first assigned him to South Africa but subsequently sent him to New Brunswick. Both young men had been in attendance at the theological institution at Hoxton—Charles Dewolf for two years, his companion on the voyage, for one year. William Marshall, appointed to Newfoundland, and a number of other young men, several of whom became distinguished in Australasian mission fields, were ordained with them in City-road chapel, London. John H. Bumby, one of these, had in 1835 been

asked by the Committee to go out to British North America, but in view of his attachment to the pastoral work at home the Secretaries had not pressed their request. Three years later, he concluded to sail for the new continent with the earnest John Waterhouse, a former superintendent, and in the mission field ended a most effective service.

Throughout the older circuits of the district some degree of growth at this period took place. In 1835 the missionary secretaries in their annual letter to the chairman of the Nova Scotia and New Brunswick Districts suggested the holding of "protracted meetings." The proposed meetings involved less wear and tear than those of a subsequent period, which, though productive of untold benefit, often lessened the active years of the most successful toilers. The "protracted meeting" proper, or "four days' meeting" of that period was during its continuance a busy time. Several itinerant and local preachers were invited; preaching at ten each morning was followed by singing, exhortation and prayer, and by a similar service in the afternoon; while the evening was regarded as the principal harvesting period of the twenty-four hours. Such meetings were seldom continued beyond a week, but during that time visitors were numerous and hospitality was unbounded. Through general action upon the Committee's suggestion several circuits received powerful impulses, though in certain sections of the Lower Provinces they were by no means a novelty.

Steady improvement in the St. John circuit was followed by an extensive revival in 1829. A membership of two hundred and thirty-five persons was that year reported from the city and Portland; and to that number eighty-five others were added during the subsequent twelve months. In 1833 Albert Desbrisay went into the streets with the Gospel message. To one of his earliest addresses an infidel who had determined never to enter a church listened, and

then turned to God and united with the society. Fear of Asiatic cholera, which was raging in Halifax, lent a solemn interest to religious services in the autumn of 1834. The utmost precautions, by the fumigation at the Marsh Bridge of all persons and parcels from Halifax, and of any persons who had been in vehicles with such, did not prevent the breaking out of the pestilence, but happily so delayed its appearance that it was checked by the cooler weather when only forty-seven deaths had been caused by it. In gratitude for this deliverance the 18th of December was proclaimed a day of general thanksgiving throughout the province.

In the city proper spiritual growth led to financial expansion. An addition in 1833 to the Germain-street church made that sanctuary a building of eighty feet in length with a gallery on four sides, and with no unoccupied pew. Early in 1837 the large two-story schoolroom adjoining the church was formally opened. In its second-story room—the largest in the city—the principal public gatherings of satisfactory character took place for several years. In November, 1835, Trinity Episcopal church was first used for Sunday evening services, with "pews open and seats free," yet the old Methodist church continued to be "too strait" for worshippers. This fact depressed Enoch Wood on his re-appointment to the city. To pray for the enlargement of the society by the conversion of sinners seemed, under such circumstances, to be folly, if not mockery; he, therefore, with the aid of several earnest laymen, but in the face of the strong opposition of some others, resolved to secure the presence of a second church. Three lots were purchased and a fourth was given; plans were obtained, a separate board of trustees was formed, and without a dollar in the treasury the erection of the church was commenced at the corner of Wentworth and St. George

streets. On a Sunday afternoon in July, 1838, Enoch Wood preached from the floor of the building to about two thousand hearers a sermon from 1 Cor. i. 23, 24. A large company, gathered on the grounds the next day, witnessed the laying of the corner-stone by John Ferguson, Esq., one of the earliest Methodists of the city, to whom, more than any other layman, the building of the old church in Germain-street was due[3]. This building was erected at a cost of nearly four thousand pounds, the site included. The dedicatory sermons were preached on Sunday, August 18, 1839; in the morning by Matthew Richey, in the afternoon by William Croscombe, and in the evening by Robert Alder. In 1841 the school-room and class-rooms were finished, and on the morning of Christmas of that year the new bell, the heaviest in the city, rang out in its rich, deep tenor its first joyous peals. For a few years the trustees felt a large debt to be a severe burden, but in 1845 the Missionary Committee consented to grant them five hundred pounds on condition that one thousand should be raised by the people, and the trustees, inspirited by the offer, succeeded in raising much more than the sum required by the Committee. Shortly before the great fire of 1877 extensive repairs and alterations were made, but the whole building was swept away by the resistless flames which in a single day not only destroyed the place of holy convoca-

[3] John Ferguson came to St. John in 1789 as a pay-sergeant in the Royal Artillery. He was a native of Armagh, Ireland. In St. John he was a friend of William Cobbett, grammarian and reformer, who was stationed at Fort Howe as sergeant-major of the 54th regiment. Mr. Ferguson is believed to have been converted through the preaching of James Mann, who in 1792 was on a visit to the city and the up-river settlements. In that year he joined the church. Before conversion his principles and practice were usually correct: after conversion his career was an earnest Christian one. The important assistance in his power he readily gave; the completion of the original Germain-street church he largely hastened by undertaking the responsibility of the debt. As trustee, leader, Sunday-school teacher, he was always at his post till age and weakness prevented, and by his life he secured general esteem. He died in February, 1841.

tion, but with scarcely an exception robbed the pewholders of either home or place of business—in many cases of both—and scattered them so widely that it may be presumed that the previous worshippers never all met again for praise under any one roof.

In 1838 Portland and Carleton became a separate circuit, known as St. John North. Occasional services only had been held at Portland previous to the arrival of Richard Williams in 1826; more frequent sermons were preached by that minister, for whose appointments the house of John Owens was always ready. A little later the Hon. Charles Simonds gave a site for a church, the building of which was readily undertaken.[4] The membership in June, 1829, when the church was opened for worship, was reported to be thirty-two; a year later it had risen to eighty. With the rapid increase of population during the next decade, the circuit grew in importance. In 1836 a parsonage was built, and in 1838 a large and expensive addition was made to the house of worship. For many years services were irregularly held at Carleton, but in 1830 preaching on the Sabbath afternoon was commenced, for which, after a time, morning and evening sermons were substituted. A class organized in 1832 by Samuel Joll was placed in charge of David Collins, an excellent Irish Methodist, who had emigrated from the county Tyrone in 1824. At the close of the period under review Methodists held their services in the "free meeting-house," no church under their own control having then been built.[5]

[4] The original trustees of this church were representative men in St. John Methodism at the time. They were Alexander McLeod, Samuel H. McKee, George Whittaker, William Nesbit, Henry Hennigar, Robert Chestnut, Robert Robertson, Gilbert T. Ray, John B. Gaynor, George Lockhart, James Bustin, John Owens and Francis Jordan. The names of these and of other laymen with whose presence St. John Methodism has at various times been blessed, should at least find preservation in some adequate record of local history.

[5] A plan of Sunday services for the St. John circuit in 1834 includes the following places: City chapel, Portland, Carleton, Lower Cove,

At Fredericton, during John B. Strong's residence in 1828-29, it was felt that the old church, built through good Duncan Blair's exertions, had become too small. In 1830 steps were therefore taken for the erection of a larger one on the more eligible site occupied by the graceful edifice of the present day. In January, 1832, after some delay through a partial destruction of building material by fire, the dedicatory services of the new church were conducted by Arthur McNutt and Sampson Busby. A few months later the latter minister reported that increased accommodation had nearly doubled the number in attendance.

In 1833 Enoch Wood was placed in charge at Fredericton. His pulpit ability and genial spirit soon attracted to the Methodist church numerous hearers previously unaccustomed to its services. Among these was Lemuel Allan Wilmot, a young lawyer of Loyalist descent. Early religious interest, awakened during a revival among the Baptists, among whom his father was a prominent man, had been dissipated by attention to study and by absence from home. When first brought within the range of Enoch Wood's influence, sunshine and shadow were being alter-

Almshouse, Gondola Point, Mispeck, and Loch Lomond. The ordained preachers were Sampson Busby and William Smithson; the local preachers were William Till, Samuel Hanford McKee, Matthew Thomas, Peter Sleep, Thomas Hutchings, — Furness and M. D. It was in reference to these and some other worthy members that Albert Desbrisay in that year wrote to Arthur McNutt, when congratulating him on a prospective appointment to the city: "The praying brethren there will make you preach whether you will or not." The senior local preacher, William Till, a native of New Brunswick, was a convert of Joshua Marsden, at St. John, and to the day of his death, in 1862, was an earnest worker for his Lord, of whom he was a consistent follower. Though in his early Christian course he had strong convictions respecting a call to the itinerant ministry, personal fear and unfavorable counsels led him to continue in the narrower track of the local preacher, to his subsequent grief. "Go," he one day said to James Hennigar, "if God calls you," as the young man spoke to him of the ministry, and then he gave emphasis to his counsel by a chapter of personal experience. Of his several colleagues in the local ministry at St. John—all good men and true—may be written: "They rest from their labors and their works do follow them."

nated in his experience. He had become conscious of the growing personal popularity which won him an election to the House of Assembly in 1834, and had secured the supposed life companionship of an amiable girl; but death had claimed the young wife for his prey, though fortunately not until her abundantly proved trust in Christ had made a permanent impression upon her sorrowing husband. About this time the Methodist pastor, aware of an increasing religious interest in his congregation, gave notice that at a certain hour he would meet inquirers in the vestry of the church, and organize a class for their special benefit. Of the first three persons who waited upon him in the vestry, one was Allan Wilmot, and another the late Henry Fisher, afterwards superintendent of education for New Brunswick.

The young lawyer's course was watched by the wise pastor with much solicitude. With pleasure he saw his marriage to a young lady who brought him into connection with pronounced Methodist antecedents, and whose quiet personal influence aided him in the avoidance of the snares which beset the Christian man in political life. One incident at that period gave Enoch Wood peculiar satisfaction. Two sets of associates were to meet in Fredericton to spend the closing hours of 1834. One was to hold the watchnight service at the Methodist church; the other to engage in a ball, one of the great social events of the year, given at the governor's residence. Mr. Wilmot, who held the local military appointment of judge-advocate, received the usual invitation from Sir Archibald Campbell. Mr. Wood, though informed at a late hour of the fact, sent his young friend an affectionate Christian message of caution. A decision had at first been reached on the ground of official duty, but on the appointed evening the preacher, as he glanced nervously down the aisles, saw his friend, accompanied by his bride, making his way to the minister's pew. At the last moment,

and when the coach was at the door, a faithful friend, who had borne reproach for Christ, had whispered: "Mr. Wilmot, if Christian principle be worth anything, it is worth everything," and this truthful and timely remark had instantly awakened a new and nobler resolution, and had rendered a perilous moment, one of those crises in early manhood at which men are maimed or made strong, a wondrous aid to a boldly-avowed Christian life.[6]

This incident was soon followed by connection with the Methodist Church. Excessive repetition of immersionist views in his childhood, he remarked only a few weeks before his death, had created a strong prejudice against those who placed undue stress upon a mere mode; from the length of time which elapsed before his baptism by Richard Williams, it seems not improbable that some prejudice may have been awakened against the ordinance itself. In decision respecting a church home, any struggle, if struggle there were, lay in another direction. To stem the tide of dominant and domineering ecclesiastical influences of that period, through which Provincial revenues were placed at the use of a single religious body, and rights now common to all were limited to a chosen few, was to a young and rising man who in boyhood had been drawn into the current of those influences, a serious risk, from the standpoint of the worldly wise. The cost, however, was counted, and the dictates of conscience deliberately followed.

Forty years later, when Lemuel Allan Wilmot had established a brilliant legal reputation, with one or two others had guided his native province into an era of constitutional liberty, had been for years a judge of the supreme court, and had filled with honor the position of lieutenant-governor of New Brunswick, he addressed for the last time the ministers of the New Brunswick Methodist Conference. To

[6] "Biographical sketch of Judge Wilmot," by Rev. John Lathern, D.D.

his audience he that evening remarked that he "owed everything to Methodism under God. The grace of God, conferred instrumentally by her, had been a great blessing in all departments of service. In political contests—and he had seen fierce ones in his day—and upon the floor of the legislature, he had by that grace been enabled to do and to defend the right. His attachment to the institutions and polity of Methodism were increasing with his increasing years." He had then been for twenty-five years leader of the choir at Fredericton, for more than a quarter of a century superintendent of the Sunday-school there, and in the class and prayer-meetings had taken a prominent part. In 1878, a few months after he had thus spoken of his obligations to one branch of the Church below, he was suddenly called to the fellowship of the Church triumphant.[7]

Methodism in Fredericton has at all stages of her history been blessed with intelligent and devoted leaders.[8] The growth of her society rendered an enlargement of the church an absolute necessity in 1839. On the first Sunday in January, 1840, re-opening services were conducted by Sampson Busby, John B. Strong and Frederick Smallwood. A peculiar consecration was given to the place by the presence at the evening service of men and women pleading for

[7] Only a few weeks before death Judge Wilmot spoke to the writer with glowing countenance of his long connection with the Methodist Church, and of numerous instances of conversion among scholars in his Sunday-school. At his funeral the scholars led the procession, then formed a line on either side of the main walk of the cemetery, and sang a favorite hymn of the deceased as the hearse and mourners passed on. At the close of the burial service, each member of the school, from the youngest child of the infant class to the eldest teacher, filed past the grave, each casting a flower upon the casket. An interesting biographical sketch of one of New Brunswick's most gifted sons has been published by his intimate friend, John Lathern, D.D.

[8] Of the earlier of these some have been named. Associated with them, among others, were Robert Chestnut and John Simpson, two worthy Scotchmen. The first, a native of Ayr, had in 1822 joined the Wesleyans in St. John; the second had left Scotland in 1819, an accredited member of the Methodist Church. Of worthy associates and successors many pages might be written.

forgiveness of sins, and by the gathering of nearly three hundred others to receive the emblems of Christ's love. Through the enlargement of the church additional accommodation was afforded for nearly four hundred persons, the cost of which was met at once by the sale of pews.

In 1832 Sheffield and the adjoining settlements became a distinct circuit. Precious revivals had several times been witnessed in that section of the old Fredericton field, but through absence of pastoral care much loss had been suffered. In 1826, during Albert Desbrisay's superintendence, a revival which commenced in a remote part of the Sheffield section gave to the membership forty-three converts, whose subsequent lives confirmed the sincerity of their professions; and a similar revival in 1829, commencing at Sheffield and extending to the French and Malquapit lakes, resulted in numerous conversions. At the latter period the old church at Sheffield, which had been finished in 1818, was abandoned for a new one, the dedicatory services of which were conducted in November, 1829. Increased interest was at that time reported from Grand Lake, where for years visits had been paid by the itinerants, and in their absence a sermon had been read by Daniel Stilwell, a Loyalist, who had heard Methodist preaching in New York, and in conformity to a resolution then reached, had become a member of the first class formed at Grand Lake. The "protracted meeting" held in 1835 by Albert Desbrisay, assisted by Humphrey Pickard, proved an era in the history of the circuit. The venerable Congregationalist pastor and many members of his church gave hearty co-operation in the efforts to save neighbors, and many scores professed conversion, among whom were men and women whose hallowed influence was not limited to the short day of earthly life.

In 1839 the section of Charlotte county once travelled by Duncan McColl had been divided into three circuits,

Disease of a virulent kind had in 1828-29 removed from earth about twenty-five influential members; and the attempt during the following year by a superintendent, so tenacious of law as was Richard Williams, to introduce strict Methodist discipline had not unnaturally developed "some unexpected difficulties." In 1833-34 an extensive revival caused important numerical growth, especially at Milltown, where the preacher resided. A second revival, two years subsequently, worked an almost marvellous change at St. Stephen, and led to separation of the old field, already lessened in area by the formation of the St. Andrew's circuit, into two parts, the one known as the St. Stephen and St. David's, and the other as the Milltown, circuit. The latter was first occupied as a distinct charge in 1838 by Sampson Busby, who found in the brothers Abner and Stephen Hill and other converts of McColl cordial and generous helpers. A new church, then one of the finest Methodist sanctuaries in the province, had been built in 1836, and had become the home of a fair congregation. In 1838 the preacher found a pleasant reception in the parish of St. James. On his first visit he preached in a new settlement of nineteen families the first sermon heard there. A site near the settlement and a good list of subscriptions for the erection of a church were offered him. A few weeks later he reported from that point a society of twelve members.

In the Westmoreland circuit, which in 1839 was divided into two, there was in 1827 a membership of one hundred and seventeen persons. Preaching was given at regular intervals at Sackville, Tintramar, Point de Bute, Fort Lawrence, Jolicure, Dorchester and Baie Verte. From Dorchester, the home of several of the original Yorkshire settlers and of the children of others, numerous accessions were reported in 1829. On a Sunday morning in the

autumn of that year, as Joseph Avard was about to preach in the old Methodist church there, a fire broke out and destroyed the building. It was then the only church in the place, for in the village and for some distance around it other denominations had few representatives. In December a new church was opened for worship with sermons by Sampson Busby and Joseph Avard. A revival under William Temple's ministry in 1827 led a number of the children of the Yorkshire settlers at Point de Bute into the way of salvation, and at Baie Verte occasional accessions gladdened both the itinerant and local laborers. At the isolated settlement at Cape Tormentine few Methodist sermons had been heard before 1830. About that period, owing to the rapid growth of evil influences at the Cape, Edward Wood and a few others resolved to establish religious services there, and their efforts led in a short time to the organization of a small society by Sampson Busby.

Numerous accessions to the membership of the circuit took place during the residence of William Smithson, which ended in 1833. Three years later, under the ministry of John B. Strong, fifty persons were received into fellowship, many of whom had for years been outer-court worshippers. The protracted meeting through which such results were obtained was held in April, 1836, in the "Brick chapel" at Sackville. Through the fresh interest awakened by this revival a new church was commenced near the old one in the autumn of 1838. With an addition to its length and the provision of side galleries, a few years after its completion in 1840, it accommodated seven hundred hearers, and held its place as one of the most convenient churches of the district until it was supplanted after nearly forty years' use by the present more elegant structure.

When more than a half century had passed, an aged Methodist had finished a recital of incidents respecting the

revival at Sackville in 1836 by giving an interested listener a thump on the shoulder, accompanied by the emphatic remark, "It's going on yet!" As he did this, the old man was casting a mental glance at the Mount Allison college and academies, and was connecting their existence with the conversion of an old friend, Charles Frederick Allison. The name of this gentleman had been placed on the membership roll by William Smithson before that minister's removal. He was a son of James Allison, of Cornwallis, and by training was an Episcopalian. After several years' experience in the establishment of Elisha Ratchford at Parrsboro', he in 1816 settled at Sackville, and soon after entered into partnership with the Hon. William Crane.[9] During a serious illness, which threatened the general failure of his never vigorous health, he had in vain sought satisfactory spiritual guidance from the rector of the parish, when he was visited by William Smithson, with whom he had become personally acquainted as a fellow worker in temperance effort. As a judicious and sympathetic counsellor in the sick-room that minister had few equals. In response to his inquiries the sufferer tearfully admitted his sincere desire for conscious salvation, and gratefully listened to proffered counsel. Having resolved to enter into communion with the Methodist Church, he in 1833 joined Richard Bowser's class, and at the next visitation of the society received from the hands of the man who had pointed him to the Redeemer his first token of membership. On the day on which William Smithson left for the district meeting he placed in his hands, for the Wesleyan Missionary Society, the sum of twenty pounds, accompanying the

[9] Elisha Ratchford's example probably stimulated Charles F. Allison in his earlier gifts, as his words had encouraged T. A. S. Dewolf in persistence in Christian work. It was of this gentleman that an Episcopal minister at Parrsboro' once remarked, "We have his head, but the Methodists have his heart."

gift with grateful words. It was not, however, until the revival in 1836 that the witness of the Holy Ghost was given as an abiding source of joy. As he knelt a third time with others at the communion railing during the special services, the longed-for measure of light and life came. The decision of character seen at the outset was again exhibited. In the family with which he had a home —for he was then unmarried—it had been his custom to ask some of the visiting brethren to lead the household devotions, but on the evening of blessing, that he might at once commit himself to duty, he modestly undertook to fill the place of domestic chaplain. Again there went into the pastor's hands a special sum of money for the promotion of the work of God, as a thank-offering for spiritual blessings; and into other hands there also passed a certain amount to satisfy some conscientious scruples at which business men generally might have smiled. How in the advancement of Christian education on Methodist lines he used thousands of pounds and occupied precious years will be told in part on a subsequent page. From the unpretentious marble slabs which appropriately mark, in the old Methodist cemetery at Sackville, the last earthly resting-place of Charles F. Allison and his sweet-spirited wife, Milcah Trueman, an intelligent visitor turns his gaze almost involuntarily upon the educational institutions erected by his liberality and that of generous successors, uttering meanwhile the words which appear on Sir Christopher Wren's tomb in the crypt of St. Paul's: "If thou requirest his monument, look around."

Charles F. Allison's Christian life of a quarter of a century came to an end in 1858. His service had been a consecrated one. He had recognized God's claim upon his wealth, and for this reason the man who could scarcely count his thousands of pounds by tens, had felt himself

bound to do what no man in British America who could count his thousands by hundreds had had the soul to attempt. He had admitted God's right to say, "Ye are not your own," and therefore had endeavored to act in such a way as to him seemed best calculated to "glorify God." When offered the suffrages of the community as a representative in parliament, he declined acceptance; and when in 1851 the New Brunswick government appointed him to a seat in the legislative council, he declined that honor, and remained among friends as "one that serveth." Two weeks before his death he welcomed to his home Dr. and Mrs. Palmer, of New York. During the services held at Sackville by those Christian workers, their host obtained such a measure of the baptism of the Holy Spirit as became evident to all his friends. At the close of a morning meeting he remained with the sexton to put the church in order, then hastened away to pray at the bedside of a sick and poor old man to whose necessities he had been ministering, and for the last time returned to his pleasant home. At the table his guests observed that he seemed unusually weak, a fact which he explained to be the result of a chill. The closing scene, which came only a week later, was in beautiful harmony with his days of service.

At Baie Verte were two local preachers, upon whom devolved work which the aged Joseph Avard could no longer pursue. Gustavus Hamilton's name was placed on the circuit plan soon after his arrival from Ireland in 1824, and there it found a place until his removal, in 1854, to Grand Falls, in the county of Carleton. Edward Wood, also of Baie Verte, was an evangelist rather than a local preacher. This grandson of a Yorkshire Methodist was a most laborious worker. In 1831 he was recommended by the ministers of the New Brunswick District to the London Committee for a fellow-laborer, but his age and position as a

widower with children, led that body to decline sending him into the itinerancy. For a half century he rendered great service to Methodism in several counties of the two provinces. So serious were the hardships and the pecuniary losses caused by his frequent absence from his home, that some of his friends were inclined to accuse him of imprudence. These numerous calls abroad were due in some measure to his peculiar ability in the management of special religious meetings. "His prayers at such times," remarks a minister who knew him well, "were wisely appropriate, fervent and brief. At an awkward crisis in a religious service it was admirable to see this experienced leader with such rare tact come to the rescue. Few men could lay the finger with more sensitive touch upon the pulse of a meeting." In any memorial of Provincial lay laborers a sketch of his services during a sixty years' walk with God would fill interesting pages.

The Petitcodiac circuit in 1839 included Petitcodiac, Coverdale, Moncton, Hillsboro', Hopewell and Harvey. Some of William Black's early converts had embraced the views of the Baptist fathers who subsequently visited them, but others had proved less pliable. These differences of opinion had for some time prevented the constant presence of a pastor of any denomination. At Upper Coverdale lived William Chapman, a nephew of William Black, who some years after marriage resolved to "lead a new life," and at the first service at his family altar received the Spirit's assurance of forgiveness. On land given by him stood the church in which continued services were held in 1829 with memorable results. Under Joseph F. Bent a log chapel was opened at North River in 1830, and towards the close of 1829 a class was formed at New Ireland, and two others at Hopewell. At the latter place, where a zealous little society had been established in 1782, Methodist

services had for some years been wholly abandoned. In 1838 a lot of land and a small sum of money were left by will for a Methodist church on the condition that the Methodists should be the first to build. The gift was accepted, but the church, which was the first in the newly formed county of Albert to boast of a spire, was not formally opened for worship until an early Sabbath in 1847. In the parish of Hopewell, in 1839, though two thousand persons were scattered over its twenty miles of country, there was no resident minister of any denomination. About that time Samuel McMarsters began to give the parish one-half of his Sunday labor. A little later he reported increasing congregations at Hillsboro', but wrote that at Hopewell persons were slow to unite in church fellowship because of unwillingness to submit to church discipline. In 1838 a second revival at Coverdale led a number of persons into membership. Unusual facilities for attendance, through the freezing over of the river, which has never been thus bridged in subsequent years, were freely used by interested men and women. As one result of increased numbers, a parsonage was built in 1839 at Coverdale, which for years had been the headquarters of the circuit. At that pleasant settlement an old Baptist church had been purchased, and, with the assistance of Charles F. Allison, had been put in satisfactory order for worship.

The remaining circuits of the New Brunswick District, in disregard of political division lines, lay in the rich Annapolis valley of Nova Scotia. As late as in 1833 the Annapolis circuit, under care of two ministers, covered almost the precise extent of country now included in the Annapolis District. In some parts of this vast circuit the Methodists were few compared with others, and in none were they numerous. Among the New England and Loyalist settlers and their children who had accepted the teachings of

William Black and others of the earlier Methodist preachers were, however, elect men and women, with whom were associated some emigrants of influence and sterling piety. At Nictaux, as a useful leader and local preacher, was William Holland, who had sailed from Ireland in 1812 with his wife and child and other relatives, in an American vessel which, on her way to the United States, was captured by an English war-ship and taken with her passengers into Halifax. More extended was the influence of his fellow-countryman, Andrew Henderson, who had arrived at St. John in 1818, accompanied by his wife and one child. His father had for a short time been an itinerant preacher. The son spent a year or two in New Brunswick, and then crossed the Bay as a school teacher to Wilmot. Christian communion was at times enjoyed with the members of Colonel Bayard's class in the leader's pleasant home; at other times he met with Christian brethren at Lawrencetown. At the latter village in 1821 he taught a Sunday-school, said to have been the first opened in the county. In April, 1814, when he removed to Bridgetown, no Methodist resided there. Soon after his arrival, he secured the use of the Baptist church for Sampson Busby, and a little later saw the erection of a Methodist church and formation of a society. Prayer and class meetings were held in his own dwelling, under his own management. From Bridgetown, in 1832, he removed to Annapolis, the sphere of his higher usefulness as a teacher and active circuit official, and his final place of residence.

Some notes from the hand of Michael Pickles, the colleague of Samuel Joll on the Annapolis circuit in the autumn of 1831, afford a glimpse of the field they were appointed to travel. From Annapolis a request had been sent to the district meeting for a minister who should reside in the town. On the young preacher's first visit there he found an

old chapel with accommodation for three hundred hearers, but no family with whom Aaron Eaton, who accompanied him, could leave him for a night's lodging.[10] The only real members were Sergeant McIntosh, R.A., and his excellent wife, but these, whom he had numbered among the "most holy, zealous Methodists of these parts," a few months later sailed for England. A large congregation heard the depressed preacher's first sermon at Annapolis. At Granville Ferry the people filled the "house that had been bought to preach in," and three months afterward they resolved to build a church. In an old chapel ready to fall a few hearers listened to the preacher at Granville. At Hanley Mountain a church accommodating three hundred people sadly needed repairs. A new and better church was in use at Bridgetown, and a parsonage was ready for the use of the senior minister and his family. That village had sprung up with the rapid growth of modern western towns in the neighborhood of the bridge which spanned the Annapolis River at the head of sloop navigation. Where but a house or two had stood in 1820, a village of fifty or sixty dwellings was to be found in 1824; and in 1831 three churches—Baptist, Episcopal and Methodist—were open to the increasing population. At Tupperville the itinerant preached in the house of Captain Willett, a church being in course of erection; at Clements, where no church was built until 1835, services were also held in a dwelling. Two hundred persons listened to a sermon at Bear River in a

[10] Aaron Eaton was subsequently a leading Methodist of St. John. He had probably but recently entered upon a Christian life, having been led to thoughtfulness by a serious illness and by the salutary influences which surrounded him at Granville. Previous to his removal in 1841 he had filled almost every post in the church at Bridgetown.

The late Gilbert T. Ray, another well-known official in St. John Methodism, left Digby in 1819, and soon took a leading place in the society in the city. His personal service and financial assistance were ever at the disposal of the church he so steadily loved. For several other leading laymen, and for a number of godly women, St. John Methodism has been indebted to the circuits of the Annapolis Valley,

barn which had accommodated congregations through the summer. On the evening of the same day a service was held at Smith's Cove. At Digby the church was in an unfinished and disreputable state. In consequence of the irregularity of ministerial visits, the congregation had dwindled and the members had become scattered, but measures were at once taken to finish the building and maintain more regular services. A visit was at the same time paid to Digby Neck. At Nictaux, where was a church partially finished, there seemed but little disposition on the part of the people to complete it. Regular visits had only been paid for a brief period to Aylesford East, but twenty members had been gathered and a church nearly finished there, while at West Aylesford another church had been set on foot. An extensive revival during the winter of 1829 had brought into the church at Aylesford several persons who became light-bearers for a long period. The same revival had reached the eastern district of Wilmot, to the great joy of the devout Colonel Bayard, in whose dwelling sermons were frequently preached. Just then the medicinal qualities of the "Spa Springs," situated near the base of the North Mountain, were attaining the reputation which, in 1830 and the several succeeding years, filled every farm-house and tavern within a radius of several miles with invalids from the two provinces and Maine.

In some parts of this large circuit the year 1832 proved a year of blessing. At Bridgetown several persons joined the society who soon became effective helpers; and at Annapolis thirty-four persons professed conversion. The first of the converts at Annapolis died near that place nearly forty years later, after a consistent pilgrimage. Over tidings of the conversion of Samuel Bayard, his father, the venerable Colonel Bayard, uttered words of praise as he lifted his hands heavenward. The son, a physician at

Annapolis, had, with characteristic decision, risen in the congregation, and frankly avowed his changed purposes, and thus commenced a new life in which he adorned the doctrine of God his Saviour in that town and in subsequent years at St. Stephen and St. John. In many families a complete overturn was made, the conversion of the members of one of these leading to the closing of a tavern of unusually baneful influence. At the close of the district meeting of 1832 Michael Pickles removed to Annapolis and secured the aid of William Bannister; and in 1833 a division of the circuit with its three hundred and ten members took place; the Annapolis and Digby circuit extending from Annapolis to Digby Neck, the Bridgetown charge from Tupperville and Granville to Cornwallis West. To the latter circuit in 1835 a second minister was appointed.

The results of a "four days' meeting" held in October, 1836, in the church at West Aylesford were far-reaching. Nearly fifty members were added to the societies previously formed near that church. Through this meeting the little flock at Nictaux received a special blessing. Several members there had died, and the survivors had feared that upon their own departure the "candlestick" would be "removed out of its place." From a group of young men who drove together from Nictaux to the "West chapel" came several successful workers. Whitfield Wheelock died a missionary in the West Indies; William Allen for a number of years rendered excellent service as a Methodist preacher; Samuel McKeown became a Free-will Baptist preacher in the United States, but at a later period, at the head of his congregation, entered the Methodist Episcopal Church; William Holland, jun., became an acceptable local preacher; and Dennis Bent and the two brothers Foster became pillars in the small society at Nictaux.

In 1838 similar services were held in the same church by Peter Sleep, a successor of William Leggett, assisted by George Johnson, Richard Shepherd, and young men converted in the revival of 1836. Among the earlier conversions was that of a blatant Universalist, whose bold avowal of his views had wrought serious injury to his neighbors. Throughout the autumn and winter the work continued to extend in a remarkable manner in Aylesford and also in Cornwallis, whence the sacred fire was carried over the border into the Nova Scotia District.[11] Special meetings were also held at Pine Grove, Wilmot, in the home of Henry Vroom, leader and local preacher, who had just removed thither. From that neighborhood, where there had been no class, thirty-nine members were reported in March, 1839. Another happy result of these services was the building of a neat Methodist church at Pine Grove, the first in that part of the township.

Equally successful meetings were held in the lower section of the Annapolis valley during the winter of 1838-39, the superintendent, George Johnson, having called to his assistance the young brethren Allen and Wheelock. Among numerous converts at Tupperville was a man of ninety-seven years, who was awakened through fireside descriptions of the revival, and was enabled to depart in peace after the lapse of a single year. Six weeks' services at Granville were rich in results. Among the converts there were men of experience and sound judgment, some of whom were long associated with the church. A young man named Bent subsequently entered the ministry of the

[11] Bishop Inglis had an invalid son residing at Aylesford whom Peter Sleep visited. The son became so attached to the young preacher that when the bishop came to see him he insisted upon introducing his friend to his father. Diffidence having prevented Mr. Sleep from calling at the bishop's farm, the son took his father to the preacher's boarding-place. The father seemed very grateful for the interest taken in his son.

American Methodist Church; and Robert Ainslie Chesley died many years later in Newfoundland, as superintendent of the St. John's circuit. One practical proof of the power of the revival was the early erection of a new and better place of worship. Towards the end of March, 1839, the superintendent reported the addition of more than two hundred persons to the societies in the Bridgetown circuit during the year. Conversions were also witnessed at several points in the Annapolis and Digby circuit. At George Miller's request, William Allen, then at Andrew Henderson's academy, visited Digby, and there twenty-five persons professed to have received assurance of forgiveness.

An important step taken in 1838 was the appointment of a "visiting missionary." In 1836 the Secretaries in London had written to the chairmen of each of the two Lower Provinces Districts in reference to such an appointment, suggesting that it might be well for the chairman, by calling to his aid one of his brethren, to undertake the task, and combine with his attention to "remote and neglected places" visits to some at least of the regular circuits. In consequence, however, of local demands for ministers no action on the subject was ever taken in Nova Scotia, and none in New Brunswick until the summer of 1838.

The minister chosen for the work was Arthur McNutt. Towards the end of June he visited Grand Manan. That island, thirty miles in length and six in breadth, had then a population of about twelve hundred persons. In 1835 the Missionary Committee had appointed a minister to the island, but he had not reached it, and the Episcopal minister supposed to have it in charge had spent most of his time on the main-land, so that the only resident preacher was one of the "Christian Band," described as a "Unitarian Baptist." An Irish Methodist couple, on the island

nine years, had never in that period heard a Methodist sermon. At Grand Manan the missionary spent a week in visiting, tract distribution, and preaching.[12] At Milkish he found twenty-six families, most of them attached to Methodism, who seldom heard a sermon; and near the Long Reach he met with a number of Methodists, most of them from Ireland, who were glad to see again the face of an itinerant, an occasional sermon from a city local preacher having been the extent of their privileges. Late in September he preached at Pattekeag, in a neat little church which Enoch Wood had formally opened only a week before. At Upham, a place occasionally visited by the St. John preachers, William Tweedale still conducted regular Lord's-day services. At the Mulligan settlement twenty persons listened to the first Methodist preacher who had visited the place. Passing on, he preached at Salisbury, where the industrious McMarsters could only take the pulpit once in six weeks, and thence the visitor moved on as an evangelist through the neighboring districts. At Coverdale and other sections of the Petitcodiac circuit he spent a short time in "confirming" Christian friends of former days and converts of a more recent period, after the true apostolic mode. On his way to the Upper St. John he observed on the steamers a great improvement in consequence of the temperance movement. At Woodstock he noted pleasing growth, and there one afternoon heard Frederick Smallwood preach at a street corner. The flourishing class at Upper Wakefield had been weakened by the death of its leader. At the end of several busy days at Andover and the settlements in its vicinity, he returned to Fredericton. In his diary he noted the fact that since he had first visited

[12] For some years Grand Manan was visited occasionally by Methodist preachers stationed in Charlotte county. In 1874 a theological student spent his vacation there; but it was not until 1884, when its grand cliff and seashore scenery had begun to attract visitors, that it became a regular station.

the capital the members of the church and congregation had been "more than doubled." The closing weeks of the year were spent in visits to the numerous settlements in King's county. Early in the new year he attended missionary meetings in the Miramichi, Fredericton, St. Stephen, and adjacent circuits. While at Nashwaak, he preached in the church near the Tay, "begun while Mr. Burt was at Fredericton and since finished," and then went on to Boiestown, "a most destitute place, where they had not heard a sermon from any minister since last summer." Thence he found his way to the various settlements around the Grand Lake. The state of society around the Washademoak Lake was "painful"—a result of the absence of an evangelical ministry. At Jerusalem he enjoyed the spirit of Primitive Methodism among the small flock who were about to build a church for themselves and their neighbors. At St. Andrew's he preached in the place of Albert Desbrisay, who, for some months had been unable to enter the pulpit. Concerning the year thus spent Enoch Wood wrote to his friend Temple: "The labors of this brother have been very arduous and his exposures many—far more so than they would have been on any circuit in the district."

Such labor, it may be asserted, could not be in vain. Large numbers had welcomed the visiting minister, many depressed ones had received comfort through his counsels and prayers, discouraged men and women had been strengthened in their allegiance to Christ and His Church, and the sacraments had been administered in neighborhoods where they were seldom if ever enjoyed. The missionary had also been prepared to furnish to his brethren an intelligent report of the religious state of the country. "It is truly distressing," he said, "to see whole families and neighborhoods without any of the ordinances of the Gospel, and this not only in a few instances, for a great part of

New Brunswick is in this state. . . . One or two visiting missionaries, what are they among so many? We want a number of young men full of faith and of the Holy Ghost. Ten at least should be employed in this province at once. . . . The land is before us and all we want is men and means."

The means, unfortunately, were not forthcoming. Dulness of trade and scarcity of money had prevented the older provincial missions from becoming self-supporting, while a rapidly-growing debt was already so fettering the action of the Missionary Committee in England that three years later they declined to send a single agent abroad at their own expense. Even the one visiting missionary could not be continued as such a second year. He had re-commenced his work of general visitation when changes in the district obliged him to take immediate charge at Westmoreland. The work thus laid down was not resumed, but efforts were made, with the help of a salaried local preacher or two, to place one or more sections of the province under the best supervision possible. Samuel McMarsters, an itinerant, was sent in 1839 to a field in which at best he could be little better than a visiting missionary—the North-west and South-west branches of the Miramichi. The importance of this field was enhanced by the prospect of an early and rapid settlement of an immense tract of land in the county of York, which at a very low price had passed into the possession of the New Brunswick Land Company, incorporated in England in 1834. Through this great tract of a half-million and more acres were flowing the Miramichi, Taxas and Nashwaak rivers. In various directions the company had laid out roads and built mills, and used other inducements to encourage the removal to their lands from Britain of an industrious class of settlers. Another important section of country for which provision was also

attempted was that bordering on the Long Reach of the St. John River. To that section went David Jennings, whom John Carroll, who knew him in later days in Ontario, has described as a "large, athletic bachelor and a great pedestrian.[13]

It is nevertheless true that through delay at this period a rare denominational opportunity was lost. The period was one of religious unrest throughout the province. Many members of the Church of England were dissatisfied with a generally lifeless ministry, which made no effort even to attract them by the church millinery, vain forms and multiplied communion services of the present day. For some years a reaction against the Calvinistic teachings of the professed successors of Henry Alline, and the practical Antinomianism which too often sprang from those teachings, had been taking place. To longing souls, who in search of an evangelical ministry recoiled from the pronounced Calvinistic preaching of the time, there seemed but two directions in which to look. On the one hand were the Methodists, whose emphatic reiteration of the great fact that Christ had died for all had had an important part in producing the reaction; and on the other was the small but active body of Free-will Baptists, who in February, 1832, with two ordained elders and six churches, were organized in Carleton county into a distinct religious society to protest with vigor, in the first place, against a "man-made ministry," and in the second, against the higher Calvinism of the age. Of the two religious bodies Methodism had the earlier,

[13] David Jennings had come from England in childhood. He had begun to preach among the Baptists, but when at Horton academy he heard a sermon from William Somerville, after which he could never doubt the validity of infant baptism. Introduced to Richard Knight by Charles Dewolf, he was sent as a paid local preacher to Port Hawkesbury, and afterwards to Guysboro'. Though not accepted by the English Conference, he preached at the Long Reach, Sussex and Bathurst, and afterwards went to Ontario, where he was received into the itinerant ranks, in which he rendered long and laborious service.

and therefore more favorable, opportunity. As early as 1827 Albert Desbrisay had written from the St. John River, "The harvest here on this river (it being settled by the English for two hundred and twenty miles) is very great, and the inhabitants in general give Methodism a favorable reception. At times I am ready to fly and pursue Lorenzo Dow's plan. Three single men might, I am persuaded, obtain a comfortable living without being a shilling's bur den to the society." The open door was not entered, as under more flexible management it might have been, and the sequel may be learned from a letter written by a minister stationed at Woodstock in 1838: "But few of the wealthy," he wrote, "are in any way friendly to the cause, partly in consequence of non-compliance with the request made by them in 1821. It is thought by some that if it had been attended to in time this would have been a Methodist country." In the absence of a Methodist ministry the Episcopal Church no doubt retained its hold upon many once faint-hearted adherents; while the Free-will Baptists, who with immersionist views on the subject of baptism combined an Arminian creed and an open-communion practice, attracted many earnest souls, not a few of whom with opportunity would have readily accepted the Wesleyan interpretation of New Testament doctrine and church polity.[14]

[14] Of the small but active section of the Church of Christ, now known as Free Baptists, Benjamin Randall may be regarded the founder. Randall was converted under George Whitfield, and was an evangelist of considerable success. Opposed to infant baptism, he left the Congregational communion and became a Baptist. But his doctrines were too "free" for those days, and he was called to account for the Arminian character of his teaching. Having boldly avowed his disbelief in the Calvinist doctrine of election, he soon found himself practically, though not formally, separated from the Baptist ministry. Probably the earliest advocate of the principles of the Free Baptists in New Brunswick was Samuel Hartt, who withdrew from the Calvinist Baptist body and preached for several years in an independent relation, gathering and instructing congregations of persons who like himself had renounced a Calvinist creed. Several of the early Free Baptist preachers of Nova Scotia—Asa McGray, Thomas Brady, and Edward Reynolds—had been Methodist local preachers.

Any expression of regret at such a result would now be most ungracious. Let thanks rather be given that so many of those for whom Methodism failed to care came under the influence of preachers who taught with emphasis an atonement for all, and required a personal and active faith in Christ as an indispensable condition of salvation. Had such teachers not been near, it is quite possible that a greater number might have fallen a prey to the teachings of Universalism, into which the reaction from Calvinism led not a few, or to those of Annihilationism—Carlyle's "gospel of dirt"—which about 1835 began to be propagated in New Brunswick.

CHAPTER XII.

CELEBRATION OF THE CENTENARY OF METHODISM IN 1839.

Preparatory action in England. Generous enthusiasm there. Provincial Celebration. Retrospect.

At no period of Methodist history has hallowed and generous enthusiasm reached so high a point as in 1839. In that year the Methodist people everywhere entered upon a review of their history of one hundred years. A much later year—1884—marked by a partial centennial commemoration, recalled a period spoken of by Southey as the great climacteric year of Wesleyan Methodism, because it witnessed two great events—the first, the execution of the famous Deed of Declaration, designed, in Wesley's own words, "to fix the Methodists upon such a foundation as is likely to stand as long as the sun and moon endure;" and the second, the organic shape taken by Methodism on the American continent at the celebrated Christmas Conference. If, however, in 1784 Methodism attained her majority, and it then became prudent to settle her property and secure for her as a church the ægis of national law, the year 1739 was her birth-year, and that year the great family of Methodists in the four quarters of the globe celebrated by an observance which everywhere marked it as a most important epoch.

Representatives from various parts of Great Britain and Ireland, among whom were two hundred and fifty laymen, met at Manchester in November, 1838, as a committee

charged with the arrangement of a general plan. As successive speakers acknowledged the blessings which the Gospel through the agency of Methodism had brought to the country and to themselves, the three specified days seemed to pass too rapidly. An altogether unlooked for spirit of liberality pervaded the gathering and led to financial offerings not dreamed of. Jabez Bunting had given an opinion that £80,000 might be secured by the movement, while the venerable Richard Reece had proved daring enough to ask for £110,000. But grateful hearts smiled at these limits and soon overleaped them. At this preparatory gathering £30,000 was promised instead of the third of that amount, as expected by Bunting, and when the list was printed a fortnight later, its total had reached the sum of £45,000. The first note had been struck by a communication from a widow, who announced her intention, in acknowledgment of the great benefit through Methodism to herself and family, to contribute one thousand guineas. The progress of the movement throughout the kingdom cannot here be described. A re-perusal of the narrative as given in Smith's or Stevens' "History of Methodism" would prove a means of grace to any thoughtful reader. Central conventions and circuit meetings were held, until more than a million of dollars had been secured for special denominational purposes. At the same time the Methodist Episcopal Church of the United States gathered $600,000, which it used for similar objects. Such great financial results were, however, only secondary in value; the moral influence of the movement was incalculably more important. As Abel Stevens has remarked: "The almost incredible liberality of the denomination, during a year of almost unparalleled commercial depression, demonstrated its vast resources. The affection of the people for their great cause was shown to be profound and universal. A salutary feel-

ing attended generally their jubilatic ceremonies; their surprising donations, pouring into the treasury from all parts of the world, were in thousands of instances accompanied by significant and touching sentiments. . . . Beyond, as well as within the denomination, the extraordinary demonstration could not fail to produce a profound impression, for the whole Christian, the whole civilized, world saw more distinctively than ever that after a hundred years of struggles and triumphs, the great movement was more demonstrative and more prospective than it ever had been."

Of the total amount reported from the mission fields of British Methodism, £2,840, or more than one-quarter of the whole, was contributed by that part afterwards known as the Conference of Eastern British America. Of this amount the Nova Scotia and Prince Edward Island District gave £1,231; the New Brunswick District, £965; Newfoundland, £487; and Bermuda, £157. A good proportion of these amounts was contributed by the missionaries, who in Newfoundland gave more than one-quarter of the whole sum sent from the colony. It should not, however, be forgotten that under the stimulus imparted by the great centenary movement, even at its earlier stages, churches were built and local efforts of other kinds projected, not to speak of the educational departure which has led up to the Mount Allison University and its kindred institutions, with their precious records of progressive work. The amounts named were those contributed to the English fund in the belief that in the benefits from the centenary subscriptions the foreign missions would obtain a proportional share.

The earlier centenary meetings in the Lower Provinces were attended by Robert Alder, who as a missionary secretary had been present at the Upper Canada district meeting, and by Matthew Richey, another welcomed visitor. After some delay on Dr. Alder's account, the meeting of the

Nova Scotia and Prince Edward Island District was opened by Richard Knight, the chairman. At the close of the business, the secretary reached the city, where he was met, beside others, by John Pickavant, chairman of the Newfoundland District, and by William Temple, chairman of the New Brunswick District, accompanied by Richard Williams. A district centenary meeting, similar to those held in England, took place in Halifax on August 8th. Circular letters to ministers and leading laymen had previously been issued, inviting their presence and co-operation. At the meeting an address of elaborate information on the movement, given by Dr. Alder, awakened much interest. Two ministers, John Marshall and Charles Churchill, then in charge in Halifax, with Messrs. Daniel Starr, John H. Anderson and Samuel Leonard Shannon, were appointed secretaries, and Martin Gay Black, treasurer, for the district. Several speeches by ministers and laymen enlivened the occasion, and offerings exceeding £900 currency pleasantly ended a rare meeting. Sectional meetings were soon after held at Horton, Charlottetown and Liverpool, as centres for surrounding circuits.

The general meeting for the New Brunswick District was held in the Germain-street church, St. John, on the evening of Saturday, August 17th. Messrs. Alder and Richey had been accompanied from Nova Scotia by Messrs. Bennett, Croscombe and Knight. A most liberal subscription list was being enlarged when an alarm of fire suddenly called the audience out to witness one of the most destructive of those conflagrations by which St. John has so often been visited. On the following day the new Centenary church was formally opened, and on Monday evening a second and memorable centenary meeting was held within its walls. From St. John, on the following day, several ministers went up to Fredericton, where they and the object they had in view met with a generous reception.

The request of the British Conference that on Friday, October 25th, appropriate religious services should be held in all Wesleyan churches, received general attention, not only in Great Britain, but on all the mission stations and in the United States of America. On the morning of that day John McClintock, then at Carlisle, Pa., wrote: "This day a million of hearts will keep as the Sabbath! This day a million of voices will unite in singing the high praise of God in Methodist chapels!" In the larger Provincial towns the English programme was generally adopted. At seven in the morning a prayer-meeting was held, sermons were preached morning and evening, and in the afternoon addresses, followed by refreshments, were given to the pupils in the Sunday-schools. On this day James Montgomery's hymn for the occasion, "One song of praise, one voice of prayer," etc., and Charles Wesley's "See how great a flame aspires!" were almost universally used.

In Newfoundland the meetings were not less enthusiastic. John Pickavant, having attended some of the earlier gatherings in Nova Scotia and New Brunswick, returned home to stir up the minds of his brethren. On his arrival he called to St. John's all the ministers within reach, and with their assistance held a public meeting, at which a social tea was followed by addresses. The ministers then proceeded to the different circuits on the shores of Conception Bay, in each of which similar meetings took place, so planned as to permit each pastor on October 25th to be with his own flock.[1]

[1] An interesting incident is told of the crowded meeting at Carbonear. Ingham Sutcliffe, in the course of an earnest address, made reference to a popular picture in which a number of cardinals were seen seated around a table, where they were in vain endeavoring to extinguish several lighted candles, which represented the Reformation. Then, suiting the action to the word, the speaker lifted a candle from the chairman's table to blow at it in imitation of the cardinals, but in the attempt he apparently blew it out. A voice from the gallery called out, "That's out, anyhow!" and the young preacher, in view of the many Roman Catholics present, felt as if the roof were crushing him. A peculiar way of holding a candle when it is being blown out

There was much to call into exercise the spirit of praise which pervaded the celebration of 1839. The moral effects of Methodism, as a revival of spiritual Christianity, in its influence upon the masses and upon contemporary religious bodies, were, of course, incalculable, but certain facts then naturally brought into prominence were not only calculated to surprise the most sober-thoughted, but to stimulate the general gratitude, joy and hope of its people. Wesley had died in 1791, at the head of an organized host of five hundred and fifty itinerant preachers, and forty thousand church members in Europe and America. At the celebration of the centenary of the formation of the society at the Foundery, nearly a half-century later, that host had grown in Great Britain and the United States to a great army of 1,171,000, including about 5,200 itinerant preachers, or, enumerating the various bodies bearing the name of Methodist, a vast body of more than 1,400,000 members. Its missionaries were about three hundred and fifty in number, with a large staff of other paid and unpaid agents, and having under their charge in their mission churches more than seventy thousand communicants, and in their mission schools about fifty thousand pupils.

In the limited sphere in which Provincial Methodist ministers moved, there had been much cause for thanksgiving. Within the previous twenty-five years growth had been remarkable. The membership, it is true, had been enlarged by immigration, but gain in this way had been diminished by removals to the United States and to Upper

will prevent the wick from smouldering down. Fortunately, the right thing had been done, and so the bright wick, under a slight breath, burst again into flame, and the speaker, defiantly shouting, "It's not out! It's not out!" took occasion in eloquent words to show how truth apparently extinguished by persecution shall again shine forth in all its beauty and power. John McMurray, D.D., then on the platform, speaks of the incident as one of the most thrilling which ever came under his notice in the course of any public address.

Canada. A comparison of the returns made in 1839 with the figures for 1813 is instructive. The increase in Nova Scotia between these two periods had been in ministers from seven to fourteen, and in members from 773 to 2,285; in New Brunswick, from four to eighteen ministers and from 359 to 2,658 members. During the same period in Prince Edward Island two preachers had taken the place of one, and the number of members had grown from fifty to 559; while in Newfoundland in 1839 twelve missionaries were watching over about 2,000 members where 340 had been in charge of three under-shepherds at the earlier date. In Bermuda an additional missionary was at work, and the membership, 134 in 1813, was reported in 1839 at nearly 500. At the later date, there were in the Sunday-schools in Nova Scotia 920 scholars; in New Brunswick, 1,662; in Prince Edward Island, 349; in Newfoundland, 1,839; in Bermuda, adults included, 678.

In the review suggested by the services of the Centennial period, the Methodists of Newfoundland and Bermuda found some special causes for satisfaction. In the former colony, in the general thanksgiving for the blessing given to the agencies of one branch of the church, leading men of other sections took part. Their gifts and promised aid, in view of Methodism as a bulwark against the encroachments of Roman Catholicism upon political rights and individual freedom, indicated that she had proved to the satisfaction of keen, practical business men her right to the designation of "Christianity in earnest," given her by Thomas Chalmers. Bermudian Methodists knew—a few of them by personal recollection—how John Stephenson in 1800 had left the islands a virtual wreck through persecution; and how, seven years later, Joshua Marsden, after a visit to the only Methodist of whom he could hear, had returned in extreme depression to the *Mary Ann* in the har-

bor of St. George's, and they could therefore see good cause for the grateful utterances of their pastors at the Centennial celebration. They also knew that the statistics of membership and Sunday-school attendance presented only a part of the results of continued labor "in the Lord." In them no reference was made to the numbers who in the colony had learned of Christ, and had then, through the frequent changes in civil, and the still more numerous removals in military, life, borne the savor of His name to other lands. Nor in these returns was there any reference made to the salutary religious influence of Methodism upon the dominant religious body of the colony. Her presence had demanded a higher standard of morals on the part of the Episcopal clergy, and her teachings had led many members of their flocks to a higher level in the religious life, though not a few of those thus blessed had been so inconsistent as to avow that their knowledge of salvation was wholly due to the teachings of the Wesleyan ministers, while they nevertheless continued to sustain by their influence an ecclesiastical organization whose weakness in the great purpose of all church arrangements they had not scrupled to declare. As a proof of the sincerity of their grateful utterances, Bermudian Wesleyans that year contributed four hundred pounds to missionary funds and Centennial schemes, although they had previously committed themselves to the erection of a small church near Hamilton, and of a larger church at St. George's — the latter yet one of the finest buildings in that picturesque old town.

CHAPTER XIII.

METHODISM IN THE LOWER PROVINCES' DISTRICTS, FROM 1839 TO THE FORMATION OF THE EASTERN BRITISH AMERICAN CONFERENCE IN 1855.

A New Era. Improvements. Pre-millennial discussion. Millerite delusion. Wesleyan Reform agitation in England. Secession of colored members. Political unrest. General business depression. Membership. Ministerial transfers and accessions. Notes on circuits. Attack on character of missionaries. Asiatic cholera in St. John. Burning of church property at Fredericton. Riot at Woodstock. Camp-meetings at Sussex Vale. Secession of part of Society and destruction of church at Milltown. Bible Christians in Prince Edward Island. Work among British soldiers. Wm. Marjouram. Deceased preachers. Sketch of Stephen Bamford. Brief sketches of several other supernumerary ministers.

The earlier chapters in the history of any great movement must almost invariably treat of individuals; but as that movement gathers force and volume, and its permanence becomes established and its influence acknowledged, separate persons gradually cease to stand forth in prominence, and events naturally fail to find conspicuous public record except as they emphasize or illustrate some important step or some departure of unusual significance.

Of such an era in Provincial Methodism the Centenary celebration of 1839 may be said to have marked the arrival. William Black and his earlier associates had "fallen on sleep," several of their immediate successors had retired from itinerant toil, and the very few survivors of the early official membership had handed over their special duties to men of fewer years and greater vigor.

Only here and there could a person be found who had had any acquaintance with Methodism in the colonies afterward included in the United States ; while such settlers as could remember the hills and dales of Yorkshire, and recall the faces of Wesley, John Nelson, and other early itinerants, were as scarce as the shrivelled and bleached leaves which cling to the tree after the frosty blasts of a Canadian winter. And around these lonely men and women, relics of the past, in place of the scattered few with whom they once worshipped were sons and grandsons and those of deceased neighbors, with thrifty immigrants and their families of more recent arrival, as well as some others, who, enlightened through the preaching of the itinerants, had said : "This people shall be my people, and their God my God."

Of the benefits arising from the general development of the period, the churches enjoyed a fair share. More rapid transatlantic communication by steamship was about being opened ; inter-provincial travel by stage and steamer was becoming more general ; and the roads throughout the country were year by year being rendered more worthy of the name. These improvements in travel, to the ministry of a denomination whose itinerant system had justified its designation of "The Church upon wheels," were of special advantage, while from a financial point of view they were not without benefit to general denominational funds. And in respect to places of worship, still known as chapels—a term unconsciously adopted by English Wesleyans from other Nonconformist bodies, yet implying ecclesiastical inferiority—and unattended by school and class-rooms, some material improvement in architecture, convenience and comfort could also be reported[1].

[1] No stove was placed in the Shelburne Methodist church until 1825. In case of an occasional sermon there in the winter the worshippers

By the theological and ecclesiastical unrest of the period Provincial Methodism was but slightly affected. Through the Oxford movement, whose leaders sought to push the church and her ministry between the sinner and his Saviour, by the placing of a special emphasis on the doctrine of the saving efficacy of the sacraments as administered by men in reputed direct succession from the apostles, the laity at least of the Church of England in the colonies had not then been sufficiently influenced to render a general protest on the part of others a real necessity. The discussion of a favorite tenet of an Evangelical leader in the English Church did, however, at this time threaten to assume in one or more circuits serious proportions. The doctrine of the Pre-millennial advent and personal reign of Christ on earth, to which Richard Watson and later Methodist theologians have given little or no attention, led at Charlottetown, where it had been accepted and publicly taught by several local preachers and leaders, to a strong protest on the part of the pastor and a majority of the official members. Greater publicity was given to a local contention by a letter from one of the lay preachers to Edward Bickersteth, the catholic-spirited rector of Watton, Herts, whose endorsement of Pre-millennial views in his published works had given those theories special prominence. Mr. Bickersteth, as requested by the writer of the letter, forwarded a copy of it to the

carried a foot-stove or a heated brick or block. In Trinity Episcopal church, St. John, no stove was seen until ten years after its opening in 1791. In winter the rector and some of his hearers kept on fur coats. Of a Sunday morning service in 1797 at Blackhead, Newfoundland, William Thoresby wrote: "Though I had two pairs of worsted gloves on my hands, two pairs of stockings and a pair of buskins on my legs, it was with difficulty I escaped being bit with the frost. After preaching I baptized three children and then held a love-feast. The water for the love-feast was taken hot to the church in a tea-kettle, yet it froze as I took it round to the people." In spite however of the cold the meeting proved such a "refreshing season" that the minister had some difficulty in bringing it to an end.

English Methodist authorities. In accordance with instructions from these the chairman of the district and two other ministers had an interview in June, 1843, with the officials of the Charlottetown circuit, which proved most satisfactory. By the conclusions reached the superintendent, William Smith, was exonerated from the charge of arbitrary action, the spirit of discipline was maintained, any appearance of conflict with the right of private judgment was avoided, and the way was opened for the general return to their previous posts of the silenced local preachers and leaders.

Through the Millerite delusion of the period some injury was inflicted upon the societies on the Upper St. John, and in the western section of the Annapolis valley. The originator of that delusion, William Miller, was an American farmer and licensed Baptist preacher—a somewhat remarkable man and fond student of Daniel's prophecies and the Apocalypse. As soon as April 15th, 1843, had been announced as the day for Christ's appearance for the final judgment, a number of men of varied reputation caught up the cry of doom and traversed the country with stick and chart, explaining Daniel's visions and the mysteries of the Revelation of St. John with an apparent skill, which on a certain class of hearers made a deep impression. Several of these Millerite heralds soon found their way into the British Provinces. In certain districts of the Upper St. John meetings were held evening after evening, about which, through the vagaries of dupes and tricks of scoffers, strange stories were long told. As the day of predicted doom approached the excitement of Miller's followers grew intense. When, however, that day had passed after the quiet fashion of its immediate predecessors, October was pronounced by the prophet to contain the day "for which all other days were made." "The Lord," said Miller, "will

certainly leave the mercy-seat on the 13th, and appear visibly in the clouds of heaven on the 22nd." During the allotted ten days' interval business was generally suspended by Miller's followers, and the final number of their paper, *The Advent Herald*, was issued with a valedictory. On the 23rd, when the sun had risen as usual, the perplexed interpreter of "the times and the seasons" wrote in a newly-acquired spirit of wisdom; "I have fixed my mind upon another time, and here I mean to stand until God gives me more light, and that is to-day, *to-day*." To not a few this delusion proved a snare; through it religion suffered reproach; and some persons wandered, never to return to a humble walk with God.

Of the unhappy strife in British Methodism in 1849-51, which in five years cost the church the loss of nearly one hundred thousand members, Colonial Methodists were interested observers. A very few copies of the anonymous and vindictive "Fly Sheets" crossed the ocean, and to any injurious influence from these or from the efforts of unkindly local critics the *Wesleyan*, under the able management of Alexander W. McLeod, supplied an efficient antidote. Of the necessity of some since-conceded reforms Provincial Methodists in general knew little; with the clandestine and cruel means employed to secure such reforms they could have no sympathy. A more conciliatory spirit on the part of Wesleyan leaders, it is now evident, might have confined a sad strife within narrow limits; to those leaders the authoritative policy of early Methodism then seemed an indispensable one. The ministers of the two Lower Provinces' Districts seem to have contented themselves with official assurances of unabated confidence in the management of the Missionary Society, which had been most bitterly assailed by the "Reformers," and by resolutions of appreciation of the friendly aid afforded for years by Robert

Alder and Jabez Bunting, as those ministers retired from the missionary secretariat. A series of resolutions, appreciative of the British Conference and its Missionary Society, moved at a meeting of the Halifax official board by John H. Anderson, Esq., and seconded by Martin Gay Black, Esq., and unanimously adopted, appeared at the time in the London *Watchman*.

The only seceders of the time from the Methodist ranks in the Maritime Provinces were a number of colored brethren. In several towns the local churches had always included some worthy men and women of African descent. For the use of a body of two hundred and fifty residing very near Liverpool, a small church, to be used in part as a school-room, had been built in 1841, by their own efforts, aided by subscriptions secured by the chairman of the district, and a grant of a hundred dollars by the legislature. A desire for independence, long cherished by the colored section of the membership in Halifax, became a determination in 1845, when the superintendent declined to admit a West Indian local preacher named Gerry into his pulpit. Whether the visitor produced the necessary credentials is unknown; but the colored members, deeming themselves aggrieved, withdrew from their white brethren and hired an old hall, in which for several months they listened to sermons by Gerry. On his departure they secured the appointment of a minister of the Zion Methodist Episcopal Church of the United States. Several years later, under somewhat similar circumstances, a secession took place at Liverpool, the colored people having agreed to purchase the rights of others in the little church, in the pulpit of which they placed a preacher of their own race from the United States.[2]

[2] Several years later both these churches severed their relation with the Zion Methodist Episcopal Church, and after an interim of some

The years now under review were years of political unrest throughout the Lower Provinces. Intense excitement was caused in the several colonies in 1839 by threatened conflict on the borders of New Brunswick and Maine, averted only by the amicable arrangement between Sir John Harvey and General Winfield Scott, which threw the settlement of the dispute into the region of diplomacy, and ended in the well-known "Ashburton capitulation." During these years the battle for responsible government in the three provinces was fought and won. The determination to secure a larger measure of power, fostered by the celebrated despatch of Lord Durham and strengthened by the advocacy of some of the ablest political leaders whom British America has known, achieved its purpose in full, when, in 1851, Prince Edward Island, longer denied the boon than others on the ground of her comparative smallness of population, rejoiced in the possession of the right of government according to the well-understood wishes of the people. In New Brunswick religious strife, for some time foreseen, broke out in 1847, when a bloodthirsty attack by armed Roman Catholics upon an Orange procession took place at Woodstock, ending in the defeat of the aggressors and the trial and imprisonment of several of their leaders—a stern lesson, which unfortunately failed to prevent a similar outrage two years later, in St. John. Throughout the Provinces, but more especially in New Brunswick, altered trade relations and successive scanty harvests caused, about

years requested a visit from Bishop Nazrey, of the British Methodist Episcopal Church, a body of Canadian colored Methodists who, in 1856, had from national reasons seceded from the African Methodist Episcopal Church of the United States. During the bishop's visit, in 1872, the two local churches, with one or two others in New Brunswick, were organized into the Nova Scotia Conference. It was then that the majority of the colored Methodists in St. John withdrew from the whites there and formed a congregation of their own. In 1884 the Canadian colored church again became a part of the African Methodist Episcopal Church of the neighboring republic.

1849, a depression in business circles and a consequent general gloom such as the country had not before known.

The earlier years of this period were nevertheless years of unprecedented spiritual prosperity and rapid numerical growth in both districts. Between the years 1839 and 1845 the increase in the number of members exceeded three thousand. Then, however, progress received a serious check from several causes. A leading layman in Nova Scotia wrote early in 1845 that societies with which he had been long associated had been "rent to their very centre by political strife." "Hundreds of our members," said a report of the New Brunswick District, in 1849, "have been compelled to seek in other parts a subsistence denied them here." While these and others in the neighboring provinces were thus being driven away, not a few were being drawn abroad by marvellous stories of the golden treasures of California and Australia. It was not strange, in view of these facts, and of the secession of colored members in Nova Scotia, that the numerical growth in membership in the several provinces during the ten later years of the period under consideration was only thirteen hundred.

The transfers of the various years involved important changes in the list of ministers. Into the three provinces came, in 1844, Richard Weddall, from Honduras; in 1848, Ephraim Evans and Edmund Botterell, from Canada; in 1850, William T. Cardy, from Hayti; in 1851, Matthew Richey, D.D., from Canada; and in 1854, John B. Brownell, from Bermuda. From the same provinces there went, in 1847, to Canada, Enoch Wood and S. D. Rice; in 1848, to Canada also, Charles Dewolf; in 1854, to the Methodist Episcopal Church of the United States, Alexander W. McLeod; and in 1855, Robert Cooney returned to Canada. The embarrassed state of English Wesleyan missionary finances kept several young men for some time at the door of

the district meeting. Roland Morton, James Rowe Narraway, Richard Smith and others had been doing laborious and most satisfactory circuit service for two or three years when their names first obtained public official recognition. When, however, financial obstacles had been removed, and the Committee had resolved upon the formation of the four Maritime Districts into a Conference, their reluctance to receive young men ended, and the number of accepted candidates rapidly increased.[3] During the whole period, 1839 to 1855, forty young men were received on trial for the ministry, of whom only John S. Phinney and Thomas Harris are now in active circuit work in the Methodist Church of the Dominion. Two others—Charles Stewart, D.D., and George S. Milligan, LL.D.—are leaders in Methodist educational work, the first as theological professor at the university of Mount Allison, the second as superintendent of Methodist schools in Newfoundland by government appointment with consent of the Conference. Sixteen are numbered with the dead in Christ, among whom were men so blessed and honored as Robert E. Crane, Christopher Lockhart, William McCarty, Joseph Hart, William C. McKinnon, Samuel Avery, Hezekiah McKeown and Robert Tweedie, with the equally esteemed Robert Ainslie Chesley and Thomas Gaetz, both of whom found a final earthly resting-place in Newfoundland; and George Whitfield Wheelock, who was deeply mourned at his death in 1845 in the Bahamas, a few months after his arrival there by direction of the English Committee.

Under the chairmanship of Ephraim Evans, D.D., several steps toward the consolidation of the work in Nova Scotia were taken. In 1849 the ministers made arrangements for the immediate formation of a Contingent Fund, and two

[3] The Nova Scotia District had been divided in 1852 into the "Nova Scotia West," and "Nova Scotia East and Prince Edward Island," Districts.

years later they resolved to take collections and make appeals in classes and congregations in behalf of a Supernumerary Ministers' and Ministers' Widows' Fund. As no disbursements were to be made from the latter fund earlier than 1856, the sums collected were transferred to the treasurer of the fund of the same name formed in 1855, at the organization of the Eastern British American Conference. Among the Acts to which, in 1851, the lieutenant-governor of Nova Scotia gave his assent at the close of the session, was one for the "Incorporation of certain bodies connected with the Wesleyan Methodist Church," enabling the Methodists of the province to protect their temporalities, whether in the form of district or trust funds. A similar Act was passed in 1853 by the legislature of New Brunswick.

Many precious facts relating to the years under review, abundantly prove that "labor is not in vain in the Lord." In some cases the rewards of such labor were seen in the gradual and steady growth of the local churches, in others they were observed in the more rapid development attendant upon seasons of special interest. Revivals in Halifax in 1841, in 1843 and in subsequent years, strengthened the membership there. One of the later of these revivals, like that in 1841, had its origin in the Sunday-school connected with the old chapel. Among the lads who during the special services of the season accepted a Saviour's guidance was the late James Bain Morrow, in subsequent years a loved and trusted local preacher and class-leader, a man of symmetrical character, lofty aims, pure motives, great catholicity of spirit, and unostentatious benevolence.[4] Extensive revivals in 1852 also aided the development of the circuit. In June of that year dedicatory services were held in a new church at the south end of the city, whither the greater number of

[4] The memoir of this busy merchant and zealous Christian worker, by A. W. Nicolson, is a graphic sketch of a noble character and an enviable life.

the worshippers at the old sanctuary transferred their attendance.[5] The erection of this church, and, after its destruction by fire, of a successor on the same site, was largely aided by the late George Herbert Starr, then one of the junior but most successful West India merchants of the city.[6]

At Dartmouth a church was dedicated in 1853. For some years the few Methodists of the place, who looked up to the faithful Nathanael Russell as leader, had heard occasional sermons on that side of the harbor in a school-house; but in 1847, when the Sunday afternoon sermons in the city Methodist churches had been finally abandoned, the hour thus placed at the minister's disposal was given to them. In the erection of the church a deep practical interest was taken by George H. Starr and G. C. M. Roberts, M.D., a local preacher of Baltimore, Md., by the former of whom half of the whole cost was contributed, and such generous guarantees for the support of a minister were given that in 1856 the name of the town appeared as that of a circuit. Under watchful care other places in the neighbor-

[5] In 1862 the old sanctuary in Argyle-street, having served well its intended purpose as a church, and having then been used for some years as a headquarters for Christian effort of several kinds, passed into possession of the Episcopal bishop, Hibbert Binney. Finding himself unable to make of the venerable church the use intended, that minister sold it to other parties, by whom, to the great grief of surviving worshippers within its walls, a part of it was for some time devoted to the sale of intoxicants—a sad fact, for which it is said the bishop should not be held responsible.

[6] Soon after conversion in 1848, Mr. Starr began to contribute to religious purposes after a fashion quite new to his friends, though his business profits had been lessened by his determination to abandon the importation of West India spirits. In 1851, when he was worth £12,000 and his business was subject to all the fluctuations of an uncertain trade, he gave £1,000 in round numbers to religious and charitable objects. This course he continued until 1880, when his estate, nothwithstanding his increased giving, having reached the value of $200,000, he resolved to accumulate no more, but to devote himself more fully to advance his Master's work by both income and personal influence. By a Christian life, quiet, unobtrusive, but most consistent, Mr. Starr adorned the doctrine of God his Saviour.

hood of the capital showed such pleasing improvement, that in 1849 they were constituted a separate circuit. At Musquodoboit Harbor some Methodists of German descent, converts under Orth of Lunenburg in 1822, had settled in 1827. In their new home they had sought to benefit irreligious neighbors, and Heaven had smiled on their efforts. After some years of isolation a monthly visit from a Methodist preacher was secured, and in January, 1855, a small church was dedicated.[7] During the same year the popular young preacher, Hezekiah McKeown, introduced Methodist services at Middle Musquodoboit, where in a few months the erection of a church was undertaken.

Extensive revivals during 1839-43 gave strength to the four circuits in the two counties of Hants and King's. During the first of these years the superintendent at Windsor, assisted by a young colleague, had charge of the field extending from Half-way River, now Hantsport, to the limit of the Shubenacadie circuit, while his fellow-laborer at Horton had the oversight of all the congregations in King's with the exception of one included in the New Brunswick District. All over these large fields special services were held during the earlier years, and large numbers were led into Christian fellowship.[8] Under the successful effort of Henry Pope, sen., in 1840-41, the Methodist societies in

[7] The long-tried leader, Leonard Gaetz, passed away in 1864, his wife and their eleven children having all professed allegiance to Christ, three of them having also entered the ministry of the Gospel.

[8] During a revival at Newport, under Roland Morton's early ministry, 1841-43, a young Episcopalian, George W. Hill, now rector of a parish in Derbyshire, England, was led into a new path. At the time he was residing with James Allison at the "Mantua" farm, with the intention of becoming a farmer. In Methodist class and prayer-meetings at Newport his first essays in Christian work were made. Unlike many Episcopal clergymen who have thus been aided by Methodist influences at the outset, Dr. Hill retained his evangelical principles, and, during his long rectorship of St. Paul's, Halifax, was always found ready to stand with brethren of other sections of the Christian Church in efforts to advance the Master's work.

Cornwallis received a vigorous impulse. Two of the converts at that period are at present esteemed supernumerary ministers. The later years of this period in these circuits, under more numerous pastors, were marked by frequent revivals and by the erection of new and better church edifices.

A second attempt to erect a church at Amherst, made in 1839, proved so successful that in January, 1841, William Wilson, the preacher in charge of the "Parrsboro' and Maccan" circuit, reported the opening, free from debt, of a neat little sanctuary. In 1843, under the very successful superintendence of William Webb, the erection of a parsonage was begun in the village, and in 1847 Amherst became the head of the circuit, a distinction from which, however, it reaped slight advantage. The occupant of its parsonage was still superintendent of a circuit which covered a large section of Cumberland county, assisted sometimes by a junior preacher at Parrsboro'; at other times dependent upon the visits of the earnest local preachers, Edward Wood and Edward Dixon, of Sackville, or the ready help of the tireless and always-welcomed Matthew Lodge, of Maccan Mountain.

Truro had for a time been without the presence of a Methodist preacher, when in 1843 Roland Morton resumed preaching there, and visited Onslow, Londonderry, and other neighborhoods. At Truro the rector, John Burnyeat, gave the young minister a friendly reception and urged him to secure a church. Subscriptions were obtained, including a generous one from the rector, a lot of land was purchased and a contract for a building concluded. The building was temporarily occupied in 1844, but was not formally opened until 1848. A majority of the more constant worshippers were not residents in the village, but so attractive was the eloquent presentation of truth by James R. Narraway,

appointed to the place in 1847, that on Sunday evenings numbers from other congregations filled all vacant seats, some of them becoming strongly convinced, with many in other sections of the circuit, of the Scriptural character of the Arminian system of theology. So numerous were the calls from other parts of Colchester county that in December, 1847, George O. Huestis, then at Maitland, preached at Truro, and continued monthly appointments there until the following summer. Somewhat later, James Buckley, during a year of enforced retirement from full circuit labor, rendered efficient aid in the development of an interesting field.

From 1848 to 1855 Truro and River John formed one circuit. The latter place, as an appointment for years of the vast Wallace circuit, had been somewhat neglected. Ministerial visits to Albion Mines, a part of the River John circuit in 1828, had also been irregular. A strong desire for the presence of a Wesleyan minister at "The Mines" and Pictou had for some years been finding expression, when in 1845, in response to an offer from the General Mining Association, among whose employés were a large number of married Englishmen, Richard Weddall was sent as missionary to Albion Mines. At Pictou, in 1868, after an unsuccessful attempt or two to place a minister there, an offer of the members of the Morisonian or Evangelical Union church led to the appointment of another preacher, the transfer of their property to Methodist trustees and the organization of a small Methodist church and Sunday-school.

Seven circuits are now found within the boundaries of the old Wallace circuit of 1839. Of the frequent waves of religious power which have swept over that section of Nova Scotia, few in the magnitude of their results have equalled that experienced during the ministry there of

Wesley C. Beals. The outlook, at the commencement of some special services in March, 1848, was well calculated to depress any timid worker, but so great was the reward conferred upon a determined persistence that, at his departure in 1851, the preacher could speak without rashness of nearly six hundred professed conversions during his four years' charge of the circuit. A great number of the added members became active helpers and liberal supporters, and several of them, or of their children, entered the itinerancy. During those years a church had been opened at Pugwash and a new one at Wallace, both without debt. In the same wide field the subsequent ministry of Richard Smith and William McCarty proved rich in such results as are tabulated above. A new church was dedicated at Wentworth by Richard Smith in 1851; in 1854 another was opened at the "Head of the Bay." At the close of continued services, which gave to the first-named church an emphatic consecration, all differences in religious opinion were so thoroughly forgotten that Presbyterians and Baptists—deacons among the latter—bowed together at the table of their common Lord. River Philip, another section of the circuit, appeared on the Minutes of 1851 as a separate field, and in 1852 Joseph Herbert Starr was sent there to take charge of a circuit extending from Westchester to Maccan, with a visit to Londonderry once in each month. In 1855 a church was opened at Oxford, then known as the "Head of the Tide."

The more distant settlements of the large Guysboro' circuit, during the earlier of the years under review, received only partial attention. Nearly all parts of this extensive charge were blessed during the awakening under the ministry in 1851-52 of William McCarty, and about that time new churches were built at Canso and the Intervale, and also at Manchester, where services had for years been held

in a dwelling, except when the larger congregation of some Sabbath of summer softness might tempt the preacher into the open air. In 1855 an ingathering of members took place at Guysboro', and the circuit, then in charge of James R. Narraway, received that year a third preacher.

The unprecedented revival of 1842-43 left no circuit on the shore between Halifax and Yarmouth untouched. For many years, through the strength of Lutheran prejudices, the society at Lunenburg had remained weak in numbers, but in other sections of the circuit there had been encouraging development. In 1842 nearly one hundred and seventy persons were added to the membership, and good congregations were found in comfortable churches at Petite Riviére, Broad Cove, Lahave, Ritcey's Cove and Mahone Bay. A church commenced a few years later at New Germany remained for many years unfinished. Petite Riviére, a place greatly blessed through William Webb's ministry in 1842, was made the head of a separate circuit in 1853, under the pastoral care of George W. Tuttle.

The Liverpool circuit in 1854 reached to Mill Village, "a colony of Wesleyans," ten miles to the eastward of Liverpool, and in another direction included the Caledonia settlement, where in 1818 a single Scotch family had plunged into the forest primeval. To the westward it reached to Sable River and Little Harbor. In 1840 Henry Pope, stationed at Liverpool, secured an effective helper in Richard Smith, then awaiting the Committee's action respecting his offered services. Special effort began at Mill Village. The junior preacher, as he one afternoon rode into the place, invited all whom he met to the contemplated meetings. Forty years later the first convert of that revival was living, the mother of seven children who were walking in the way of righteousness. Similar services were held at Liverpool and other points with equally pleasing

consequences in conversions. When seven years had passed, John McMurray, then ending his four years' residence, also rejoiced with the joy of harvest. In 1854 a comfortable parsonage was added to the previous church property at Mill Village, and in 1855 that place was made a new circuit under Frederick W. Moore.

Many sheaves were garnered in the old Barrington circuit during the presence there in 1843-46 of John McMurray. That minister, who had been obliged to leave Newfoundland in the autumn of 1842 in rapidly failing health, had received such benefit from the homeward passage and subsequent rest that at the following district meeting he resumed active duty. For many years at Barrington there had been no very unusual interest. In January, 1844, the circuit preacher, assisted by Hugh F. Houston, commenced special effort at North East Harbor, which with brief intervals and aided by other local preachers, was repeated at various appointments, the meetings being thus continued until May, when hundreds had professed conversion. Further results were seen in the erection of several new churches at an early date. Of the subsequent revivals of the period the most important was that in 1852, under the ministry of Jeremiah V. Jost, when seventy persons asked admission into the societies. At Shelburne, for several years previous to 1839, the only services held in the old church had been conducted by laymen, among whom was the late worthy Peter Spearwater, but in 1839, in accordance with an earnest request from a family which had removed thither from Halifax, William Shenstone made arrangements for a visit once in each six weeks.[9]

[9] In March, 1839, the transport barque, *Elizabeth*, from Halifax for St. John, put into Shelburne in distress and landed there the headquarters of the 69th regiment, which remained on shore for some little time. As many of the men were Roman Catholics, Priest Kennedy asked for and obtained the use of the Methodist church for one or more religious services.

With the centenary services of 1839, Methodism at Yarmouth entered upon a new era. Charles Dewolf, having called to his aid William Allen, of Nictaux, held on October 25th the meetings appointed for that day. From a prayer-meeting on the following evening, the work of conversion went steadily forward for some time, both in the village and at Milton. In November a number of persons were baptized and received on trial, and in December the dedicatory services of the church at Milton took place. Through the agency of services held in a school-house, and then in the new church, a neighborhood which had been regarded as the most indifferent to practical religion of any in the township, became like the garden of the Lord. In the autumn of 1841 the membership of the circuit was reported as being one hundred and fifty; three years earlier it had not reached one-third of that number. Similar progress continued during the three years' term of Charles Churchill, who in 1844 left a list of two hundred and ten members for the guidance of his successor. Religious meetings were at that time held in the two churches of the town, and also at Chebogue, Lake George, Carleton, and Beaver River.

Much excitement was caused in 1845 at Yarmouth and in the nearer circuits by an attack upon the financial integrity of the missionaries in the Nova Scotia District. The assault was made through an eight-page pamphlet, bearing no name of printer or place of publication, but entitled, "A candid inquiry into the lawfulness of the various methods resorted to by the Methodist preachers of Nova Scotia for the purpose of obtaining large sums of money for their support. By Scrutator." In it were garbled statements and misrepresented items from the general reports of the English Wesleyan Missionary Society, the sums received by the ministers being grossly exaggerated, and even their personal contributions to the mission fund

being ascribed to motives of self-interest. The authorship of this scurrilous pamphlet, which was first circulated at Yarmouth, was soon traced to a former member of the church there ; and it was futher ascertained that in its preparation assistance had been obtained from William W. Ashley, who after a several years' absence had found his way back to the township. To avert threatened injury, Richard Knight, chairman of the district, appeared in person at Yarmouth, and confronted the accusers of the brethren at a public meeting in the court-house. The chairman had not concluded an historical sketch of the Missionary Society and an explanation of the items quoted in the pamphlet when the satisfaction of his hearers became evident, and the position of his opponents was felt to be most humiliating. From the English Missionary Secretaries, from "members of the local church and other inhabitants of Yarmouth," and from the Free-will Baptists of Barrington, Mr. Knight received written congratulations upon the promptness and ability with which he had met and refuted the slanders of " Scrutator."

In the circuits of the Annapolis valley, which, until the organization of the Eastern British American Conference, remained a section of the New Brunswick District, the repeated removals of young men of piety and promise often discouraged the pastors. In the Aylesford circuit, under George M. Barratt and a successor, Christopher Lockhart, a deep interest in Gospel truth had spread through the greater part of the townships of Aylesford and Wilmot. From the Annapolis and Bridgetown circuits some measure of spiritual and financial prosperity had reached the annual meetings. A new church was opened at Bear River in 1841 ; another was commenced at Lawrencetown in 1844, and a serious hindrance to progress at Annapolis was removed by the purchase of a satisfactory

site, on which in 1846 a new church was set apart for worship. At Digby, a section of the Annapolis circuit, the arrival in 1842 and subsequent residence for eight years of the venerable supernumerary, Stephen Bamford, proved an advantage. In 1851, however, when Digby had become a village of seven hundred inhabitants, among whom James Taylor was appointed to reside, that minister found only fifty-four Methodists, the Baptists at the time numbering ninety-nine, and the Episcopalians four hundred and fifty-seven. The gift, six years later, by the late Gilbert Ray, of an acre of land in the centre of the village, proved most opportune. Towards the close of the period churches were erected at Sandy Cove and at Weymouth.

In the city of St. John and in its vicinity the period under review was one of much prosperity. A religious interest, first observed in a young men's prayer-meeting, grew under the wise guidance of Enoch Wood, Frederick Smallwood, and their colleagues, into a broad stream. The two city churches were attended by large congregations, upon the numbers of which the removal from the city in 1842-43 of thousands, through the disarrangement of trade, seemed to have but a slight effect. Large companies of sailors and visitors were also listeners to occasional sermons preached on the decks of ships belonging to John Owens and others. Not less satisfactory were the four years, 1849-53, under the superintendence of Richard Knight, Enoch Wood's successor as chairman, when in the wake of spiritual prosperity came financial advance in the payment of church debts and expenditure in church improvement, enlargement of missionary contributions, and in the movement for church extension which, in 1855, led to the appointment of Charles Stewart to the city, and to the commencement, in the Benevolent Hall, of the mission which found its development, a year or two later, in the Exmouth-street church and congregation.

A shadow like a pall was thrown over the city in July and August, 1854, by the presence of Asiatic cholera. The several shipyards at Courtenay Bay and the Straight Shore, where almost two thousand men had been employed, soon became as silent as a graveyard. On an afternoon in August, a visitor from the city to Portland, by one of the thoroughfares where thousands of people and vehicles of all kinds were usually to be seen, counted at four o'clock, in the distance of a mile and a half, only six human beings, and of more than two hundred shops found only two open. During this melancholy visitation five thousand persons were attacked by the disease, of whom fifteen hundred, or about fifteen per cent. of the population, were carried off. The Methodist ministers, James G. Hennigar, William T. Cardy, and George B. Payson, in the city, with Richard Knight at Carleton, and William Smithson at Portland, where the epidemic raged most virulently, bravely discharged their duty during those sad months, and with the other ministers and the fourteen physicians went in safety through the terrible strain.[10]

The destruction, in 1841, of the church at Portland was a serious loss. Bishop Inglis, who had frequently held services in Methodist churches in Nova Scotia, when asked for

[10] The sexton of the Germain-street Methodist church, William Mumford, an old soldier of the 104th, or New Brunswick, Regiment, seemed to bear a charmed life. In 1847 he kept up communication for the authorities between the city and Partridge Island, where many hundreds of emigrants were dying through the terrible "ship fever;" and on the outbreak of cholera, in 1854, his services were sought by the board of health in behalf of the dying and dead. George E. Fenety, Esq., in a lecture in St. John in 1888, said of him: "If there was a hero, that person was one in the true acceptation of the word. He was at work everywhere day and night. Death had no terrors for him. Rough wooden coffins were going about the streets by cartloads, and Mumford, often unassisted, would place the dead in coffins and have them carried away for burial. Persons in a dying state, deserted by friends in sheer terror, had in Mumford a ministering angel, doing what he could to afford relief. The Victoria Cross, not then instituted, has never been bestowed upon a more worthy hero. He worked and lived through the whole plague, and came out more than conqueror."

the use of the old Episcopal church at the suggestion of the rector, Harrison, declined to give permission because the building had been consecrated. On the Lord's-day succeeding the fire the congregation worshipped in the open air, but for future services succeeded in procuring the Madras school-room, where they enjoyed a share in the revival influences of the period.

Carleton, previous to 1842, when it was a place of fourteen hundred inhabitants, was a part of the Portland circuit. For thirty years it had been visited by the itinerants, whose more recent sermons had been preached in a "union" church. Wearied at last by the apathy of the people respecting a church of their own, the city ministers declined longer to cross the harbor. A twelve-months' suspension of services produced the intended result. Two lots having been secured from the corporation, a church was dedicated near the close of 1841. Almost immediately the new building received its highest consecration by the presence of the Lord of Hosts as a "just God and a Saviour." In 1842 "Carleton and Long Reach" appeared on the Minutes as a distinct circuit, which six years later received the appellation of St. John West.

To the settlements to the westward of the Long Reach David Jennings was sent in 1839. A part of his hearers were the children of settlers who had listened to the Manns, Fidler, Jessop and others, but many of them were Irish Protestant immigrants, whose love for the religion of their fathers had not been quenched by their separation from its visible fellowship. To a number of both classes Jennings and his successors, as well as self-denying local preachers from St. John, proved messengers of salvation. A church at Jerusalem was opened in 1841, and another at Coote Hill in 1845, two others at the later date being in an unfinished state. A salaried local preacher was also placed

in 1843-44 in charge of several places included in the St. John South circuit, of which St. Martin's was thought the most important. Sixty-seven members were at that time reported from St. Martin's, Barnesville, Upham, Hampton, Passekeag and Salt Springs, but through a neglect often illustrated in the neighborhood of our larger Provincial towns, half that number of members could not be found in the same localities a quarter of a century later.

Numerical growth in the long-established Sheffield circuit was effectively checked by the removal of numerous families to the up-river districts, and of a large proportion of the young men to the nearer towns. A church was built and a society formed at Oak Point in 1842, and an additional appointment or two was taken up on the opposite side of the Grand Lake, near its junction with the St. John, but no very marked revival took place until 1858, when Richard Knight and his earnest helper, Hezekiah McKeown, rejoiced over many anxious inquirers.

At Burton, a previous occasional preaching-place of the Sheffield pastor, a small church was opened in 1852, and in 1854 George S. Milligan was placed in charge of the Burton circuit. At Oromocto, a part of the new circuit, local preachers from Fredericton had for some years rendered faithful service, but the unfinished state for a long period of a church commenced in 1840 had depressed interested workers and checked real progress. In a few months Gagetown was added to the new charge. Early occasional services at that Loyalist village had been abandoned, and a small society had been dissolved. The young minister's first sermons at Gagetown were preached in a "union" chapel; but opposition to his presence there soon aroused a determination to secure a denominational church. In this effort he found most efficient assistance from friends whom harsh conduct on the part of the rector had driven from

the Episcopal church, and from some well-tried Irish Methodists.

A sore trial befell the Methodists of Fredericton in 1850 in the destruction by fire of both church and parsonage. At the final service—a prayer-meeting—held in the church, the hallowed influence felt far exceeded the measure for some time enjoyed. In less than eighteen hours from that time a congregation of eleven hundred persons and a large Sunday-school had no longer a place for united worship. A spark from a workman's tobacco-pipe had been the agent in the destruction of property spread over many acres and estimated at a value of eighty thousand pounds. "Some of our friends," the superintendent, William Temple, wrote, "who saw their own uninsured residences in flames without an expression of sorrow, sat down and wept when they heard of the destruction of the beautiful building in which for years they had worshipped." The organ was with great difficulty saved in a slightly damaged state, and was placed in the later church, whence in 1881 it was transferred to a Roman Catholic chapel in the province of Quebec. Throughout 1851 services were held in accordance with a kind offer in the Presbyterian church, and subsequently in the Temperance hall. In December, 1852, a few months after the arrival of Charles Churchill, the new sanctuary was formally set apart for worship. It still stands, its uplifted hand with index finger pointing heavenward from its lofty and graceful spire—an attractive sight to every visitor approaching the town. It had cost a little more than five thousand pounds, all the members of the congregation at a time of serious financial depression having put forth the utmost effort. On a cloudless day in September, 1851, Judge Wilmot, who had taken a prominent part in the erection of the new church, threw open his beautiful grounds at Evelyn Grove for the first of a succession of

public gatherings in behalf of the building fund, the first two of which enabled him to place nearly nine hundred pounds in the hands of the trustees.

The sequel of this trial was a pleasant surprise to the sufferers and sympathizers; to those who had looked upon the destruction of the church building as equivalent to that of the denomination in Fredericton it proved a severe disappointment. No revival in the history of the town has exceeded in importance that which early followed the completion of this work of self-denial. The influence of continued meetings begun early in March soon pervaded the town. Ball-rooms were emptied, dancing-clubs were broken up, and even in work-shops and places of business where noise and profanity had been the rule, solemnity and serious feeling became evident to all. Early in April more than two hundred persons had been received on trial, and besides these nearly a hundred attendants at the Sunday-school had been placed in church classes.

A second preacher, sent to the circuit in 1841, fixed his residence at first at Douglas and then at Nashwaak. Thence he visited Irish Methodist settlers at Tay Creek and also crossed the river to Kingsclear. Subsequently he limited his travelling to the eastern side of the river, appointments on the opposite bank being left to the care of the superintendent and a zealous band of local preachers. A church at Prince William was opened by Enoch Wood in 1846. In the new church opened at Nashwaak in 1842 a special work took place early in the following year, the gracious influence of which reached other settlements and led many to decision for God. A subsequent period of depression and partial absence of regular gospel ordinances was followed by a restoration of prosperity under the earnest ministry of Robert Tweedie.

At Woodstock and throughout the county of Carleton

the exciting influences of these years were felt in large measure. The unusual presence for a time of a regiment of British troops for the defence of the frontier; the agitation caused by the industrious circulation of false predictions by Millerite preachers; and the local unrest which preceded and followed the outrage upon the Orangemen, leading to an immediate and wonderful increase in their numbers; could not fail to affect a section of the country where disturbing influences had been few.[11] Nevertheless, a special work of grace, fraught with general benefit, gladdened the members of the little church in Woodstock, in 1842, under the pastorate of George Johnson. During fifty successive evenings that minister, aided by judicious local helpers and visiting local preachers, held meetings at which awakened men and women sought that forgiveness of sins which had filled others with joy. A similar revival also took place in the town in 1850 under the ministry of John Allison and William Tweedie. For several subsequent years the growth of the town in an opposite direction left the church at some distance from the centre of population, this and some other circumstances retarding growth. At South Richmond, a place which had shared in the revival of 1850 at Woodstock, a church was commenced in 1853; in the same year steps were taken for the erection of one at Northampton.

In the Minutes of 1851 Andover appeared as the headquarters of a distinct circuit, under the care of John S. Phinney. Robert A. Chesley had been sent thither in 1840

[11] On July 12th, 1847, as about two hundred Orangemen, displaying no banners, were returning to Woodstock from Jacksontown, where they had listened to a sermon by a Baptist minister, they were attacked by three hundred Roman Catholics armed with guns, scythes, and other dangerous weapons. When two of the Orangemen had been wounded, their friends rushed to a waggon in which arms had been placed for defence, and returned the fire, wounding several of their opponents, and driving the whole body down the hill to the Meduxnekeag creek. The precise results of their onset were never fully known. Among the Orangemen of the county were a number of Irish Methodists.

as the first of a steady succession of preachers, and there in 1848 John Prince had seen an extensive revival. In 1847 a small church was commenced at Williamstown, a "most promising place," and at Florenceville, in 1851, meetings were held in a log school-house, from which John Allison on a Sabbath during revival services withdrew to a position on the bank of the river to preach in the open-air to more than a thousand persons. In 1852 a small society was formed at Victoria Corner, where services were held in the Orange hall. The first regular appointments at Grand Falls were established in 1847 by John Prince. Through the appointment of a second preacher to the Woodstock circuit in 1853, the development of Methodist influence on the Upper St. John became more rapid.

The Miramichi circuit, extending in 1840 from Boiestown, on the South-west Miramichi, to Shediac, on the Straits of Northumberland, was at that time travelled by Arthur McNutt, Humphrey Pickard and Samuel McMarsters. Of these ministers the second devoted his labor principally to Richibucto and the surrounding section of country. The third undertook the arduous duty of caring for the scattered settlements along the South-west branch. To the work in these several districts a happy impulse was given by a revival of which the earliest indication was seen at a love-feast on the first day of 1841, at Newcastle, where members from Chatham and Williamstown were present. Through services held in several central localities the societies in the circuit received an addition of more than a hundred members. The history of the circuit for some years was, nevertheless, one of stern struggle. Removals and failures in business seriously affected that section of country, and at Chatham threatened at one time the loss of the church property. In the general panic which about 1842 brought the firm of Samuel Cunard & Co. to the verge

of bankruptcy, several hundred men were thrown out of employment, and the local manager, Robert Morrow, a firm friend of the ministers and their mission, was led back to England. The mission property, then barely saved from the auctioneer's hammer, and narrowly rescued from destruction by fire in 1845, remained in an embarrassed state until John Snowball, a determined enemy to church debts, stationed there from 1832 to 1836, succeeded in freeing the four churches on the circuit from all encumbrance. Through the consequences, in part, of these financial reverses, the settlements on the South-west branch, at one time of great promise, suffered long and serious neglect. At Richibucto, in 1840, Humphrey Pickard found about twenty persons, gathered into membership by his predecessor, Samuel D. Rice, who were attempting the building of a small church at the shire-town. In the autumn twenty others, most of whom were residents of Buctouche, were added to the circuit list. At the formation of the Richibucto circuit, in 1841, there were two classes at Buctouche and one each at Richibucto and Nicholas River, with a church at Richibucto, which had been opened in May of that year. A year later there were churches at Buctouche and Nicholas River.

In 1846, after an absence of a year or two, Robert A. Chesley was re-appointed to the Bathurst circuit. In 1843 he had visited Dalhousie and Campbellton, the former place fifty-four, and the latter seventy, miles from Bathurst, and had then crossed the provincial boundary line into the county of Gaspé. Among the Protestants of the extensive district visited, of whom a Presbyterian minister was the only pastor, were several consistent Methodists, who gladly learned in 1846 that they were thenceforth to be regularly visited by the minister at Bathurst. Earlier reports from this new tract were encouraging in character, and in 1854

Dalhousie, Campbellton and several smaller settlements were set apart as a separate field under the charge of James Tweedie.

Within the Sussex Vale circuit the itinerants for some years pursued their work in the face of opposition from more than one quarter. After a time, however, Methodism, like the streams which flow through the pleasant valleys of that section of the province, quietly pursued its onward course of blessing, quickened at times in its progress by showers from above. By such a shower the circuit at length was blessed in the winter of 1845-46, during the presence of William Allen. In 1849 the membership had reached the number of two hundred and forty, nearly one hundred of whom had been accepted during the previous three years. There were three churches at Pleasant Valley, Smith's Creek, and Millstream, with other preaching appointments at five school-houses and as many private dwellings. From camp-meetings subsequently held within its limits the circuit derived important benefit. At the earliest, held in July, 1851, at Sussex Vale, nearly two thousand persons were at one time present, and within three months from the date of its commencement one hundred and twenty-five persons were received into membership. A still larger number was present at the meeting of 1854, at Smith's Creek. Within a month from the beginning of this meeting John Prince reported more than two hundred conversions.

Of the Petitcodiac circuit, Moncton in 1839 was only one of the numerous places to be visited from Coverdale. It was then a mere village, known as "The Bend," where stages halted on the great highway between St. John and Halifax, and where goods were landed to be distributed by teams to the surrounding country. The subsequent development in ship-building by the Salters and others gave it

further prominence; but it saw, like most Provincial towns, alternations of advance and reverse, until it received a permanent impulse as the official headquarters of the Intercolonial Railway. Previous to 1824 a small church, free to all Protestant ministers, had been erected by a few families then in the neighborhood. In 1824 an Episcopal clergyman informed his superiors that the inhabitants, disappointed in the quantity and quality of the preaching heard by them, were purposing to add a steeple to their little church, and then place the property under Episcopal control, but the cherished dream failed of realization. Michael Pickles, when visiting the circuit in 1828, formed a class at "The Bend," and successive Methodist ministers preached in the union chapel there. At the division of the Petitcodiac field in 1848 into the Petitcodiac and Harvey circuits, Moncton became an important section of the former charge. A lot of land was purchased in 1844 and in January, 1849, a Methodist church was dedicated, which for several years was the largest and finest in the village. One hundred pounds above the total cost of the church having been left in the hands of the trustees through the sale of pews, they resolved to build a parsonage. In 1853 the growth of the population and the influence of a revival rendered necessary an enlargement of their church. In 1847 a church was opened in the large parish of Harvey, and in 1849 another at Salisbury. Extensive revivals in 1849 and 1851 were reported from both Harvey and Hopewell.

A division of the old Westmoreland circuit was made in 1839. In 1851 an extensive addition of members at Sackville was reported, but from Dorchester came tidings of sad declension. There the unsatisfactory site of the church, and the gradual alienation, through the worldly influences of a county town, of the youth of Methodist families, resulted in a loss which earnest effort failed for years to

arrest. The general blessing which in 1844 attended special meetings in the Point de Bute and Baie Verte section of the old circuit, rendered it very prosperous. At Bayfield in 1848-49 many persons were led to decision for God, and by similar subsequent revivals large numbers in other settlements were guided into church-fellowship.

Varying results had attended labor on the circuits near the Maine frontier. In that section of New Brunswick Universalism had long been prevalent, and in 1835 a preacher of its doctrines had established himself at Milltown, where a church was provided in 1841 for his use. A further difficulty in the way of successful effort lay in the fact that a certain section of the membership in the border circuits was at that time not only imperfectly acquainted with the history and spirit of Methodism, but was also impatient of its discipline.

From 1844 to 1853 the five churches and several other preaching places of the St. Stephen circuit, including the St. David's section, had been cared for by one busy itinerant. The outlook, pleasant at the end of those years, has grown brighter with the lapse of time. In 1840 prospects were equally pleasing at Milltown. The minister sent thither preached in one of the finest Methodist churches in the province, and his large congregation included earnest members, not a few of whom had been saved under the ministry of McColl. Some secret dissatisfaction, however, arose, and soon after the district meeting of 1844 culminated in the withdrawal of fifteen members, several of them men of influence, who sought to carry with them the congregation and Sabbath-school. The destruction of the church during a night in September seemed for a moment to render possible the success of an unworthy scheme, but only for a moment. On the morning after the fire, and very near the smouldering ruins, a meeting was held, at which generous subscriptions towards a new building were offered by faith-

ful men. From a fragment of the burned pulpit Bible, the pastor, George Johnson, preached on the following Sunday morning, and soon after left home to solicit assistance in several Provincial towns. One morning in January, 1846, a new bell of rich tone summoned worshippers to the new sanctuary. Under earnest effort the interest of the circuit assumed a brighter aspect, but toward the close of the period progress was seriously checked by the decease of staunch and generous supporters. The seceding members, who had formed themselves into an independent Methodist church, under a pastor from the United States, finally fell into line with the Congregationalists of Milltown, among whom they became leading members.

An addition of forty-four persons in 1841 more than doubled the membership at the shire-town, St. Andrew's. In 1846, in spite of some painful circumstances, reports respecting the little society were cheering in character, but subsequently the sad decline in the trade and population of the place seriously abridged their number and financial ability. A minister, stationed there in 1850, wrote that it was "melancholy in passing down the front street to notice the large wharves and warehouses, with other stores, which were once the promising localities of respected mercantile establishments, now unoccupied and hastening to ruin." One half of the circuit membership in 1853 was to be found at the country appointments of Bocabec and Digdeguash.

In Prince Edward Island, at the close of the sixteen years under observation, a membership of nine hundred persons was being watched over by five pastors. A devoted staff of lay-workers had been kept up to its previous standard by recruits at home and arrivals from abroad.[1] The two years'

[1] Of the society classes led by the Hon. Charles Young, a brother of the late Sir William Young, chief-justice of Nova Scotia, more than seven hundred persons have been members, while three hundred have been members of his Bible-classes. Of the latter number forty-nine, during one "happy winter," professed conversion.

term of Edmund Botterell at Charlottetown was marked by much prosperity. The erection of school and class-rooms, with well-attended services and several accessions to the membership, a growing Sunday-school, and contributions to the foreign mission fund much in advance of any other circuit in the Maritime Provinces, called forth thanksgiving on the part of the superintendent and his colleague, Henry Pope, jun. But the season of special reaping came at the beginning of 1851, when Frederick Smallwood had been placed in charge. A response given to an invitation on a Sunday evening in January, proved an introduction to services continued evening after evening for three months, at first in the commodious school-room and then in the church. Among the great number then professing conversion were members of each of the Protestant congregations in the town and a few Roman Catholics. Of the three hundred persons added to the church, nine at various dates entered the itinerancy. A building then put up at some distance from the church for a second Sunday-school was used for that purpose until the opening in 1864 of the new and larger church.

The growing importance of the societies in the settlements near Charlottetown led to the appointment, in 1845, of a second preacher. The principal places on the list were Lot 49 or Pownal, Cornwall, and Little York. At all these places the congregations participated in the revival influences at Charlottetown. In that year Pownal became a distinct circuit, a second preacher having been appointed to Charlottetown. These and other places were also blessed through the revival at Charlottetown in 1855, under John McMurray and his colleagues.

Other societies of the Island were included in the Bedeque circuit. In that field, in 1844, Alexander W. McLeod and George Whitfield Wheelock were permitted to gather many

sheaves. Special displays of saving power were seen at Crapaud and Tryon, but at Bedeque and Margate also many were blessed. A similar work was reported in 1854, when the circuit, extending from De Sable to New London, was in charge of George Oxley Huestis, assisted by a junior preacher. Regular visits were first paid in 1853 to Green's Shore, where the town of Summerside has since been built. In 1850 several business men had removed to what had been only a scattered settlement, and had given it an impulse which, after a few years, made it the principal shipping-port of the western end of the island. Early in 1853, the proprietor of the farm on which the principal part of the town now stands, laid off the front in small lots, one of which he offered to George O. Huestis as a site for a Methodist church, which a little later was placed there.

During a part of these years the Bible Christians met with much success. In October, 1842, a special work began at Vernon River. Some saving influences felt at Lower Montague and Sturgeon, soon reached Murray Harbor and Three Rivers, where for several years Wesleyan services had been discontinued. To meet the increased requirements of an enlarged membership, two missionaries arrived from England in September, 1844, when West Cape, Cascumpec, and some adjacent settlements were placed under the care of William Harris, a promising young preacher who early fell at his post. An attempt to form a Bible Christian society at Charlottetown was first made in 1845, but in a few months it was abandoned, not to be repeated for twelve years. Elsewhere in the island the impulse given by the revival of 1842 caused general growth, but in 1847 signs of decline became evident. The age of the superintendent—Metherall, the frequent changes in the ministerial list by death, removals, and withdrawals; as well as the heavy losses by emigration to Ontario and the United States, con-

tributed greatly to the reduction of numbers. Subsequent special effort in old circuits and entrance into new localities again enlarged the membership, but at the time of the final union of all the Methodist bodies of Canada, the accredited members of the Bible Christian societies in Prince Edward Island did not exceed five hundred and sixty in number.

On the removal of John McMurray, in the autumn of 1839 from Sydney to Newfoundland, the chairman found himself obliged to appeal to the New Brunswick District for a temporary supply for that station. In response to his call, a special meeting of ministers selected Samuel D. Rice, of Bathurst, for the distant post.[13] During his short stay in Cape Breton he preached to large congregations; visited Gabarus, where were about forty members, sixty miles from Sydney, and reached principally on foot; and having added several members to a goodly fellowship, transferred his trust to Thomas H. Davies, his successor. The subsequent decline of Sydney, through various causes, and the frequent removals of members, interfered in some measure with the development of Methodism in the island. In 1854 the one circuit included the town, the "Mines," the "Forks," Louisburg, Gabarus and Ingonish, while other settlements awaited with all possible patience the appearance of a preacher. A year later Margaree appeared on the Minutes

[13] As Mr. Rice wrote on his arrival at Sydney, he "could have gone to the West Indies or Newfoundland" with less expense and exposure. Till he reached Pictou by a long land journey, "all was very well." There a cold and severe cough seized him. After having walked about on Tuesday evening till midnight he went on board a shallop for Arichat, and in the midst of dirt and in a place where he could scarcely find room to lie down spent two nights and a day. On Thursday he went on board a schooner for Sydney, and lay almost freezing on two boards with a rug over him till nine on Friday, when through stress of weather the vessel came to anchor in the place whence she had started. Then he hired two Indians to take him to Sydney by St. Peter's Bay and the Bras d'Or Lake, and started in their bark canoe in a snow-storm, and pushing on through snow, rain and fair weather, with only straw for a bed and an overcoat for a covering, arrived at his destination on the Monday night following.

as the headquarters of a second circuit, under the care of a junior preacher.

Little has yet been said respecting the work done among British soldiers at several stations. Not less than three thousand five hundred of these were for many years divided among several posts in the Maritime Provinces. For some few years after the close of the Crimean war the Methodist soldier had no denominational status. A "Protestant" at enlistment was assumed to be either an Episcopalian or a Presbyterian, and, in the absence of any claim to the latter designation, was marched to the Sabbath morning parade service of the Episcopal chaplain, though supposed to be left at liberty to attend what services he pleased on the Sabbath and other evenings.[14] The warm greetings often given on such occasions by Christian men and women in British American towns to the soldier-sons of English Wesleyans and others, led many a man to a better life and rendered the place of his conversion ever after an attractive spot. Not a few British soldiers in other lands long remembered the prayer-meeting at St. John in the house of William Portmore—himself in earlier days a soldier—and similar memories of hallowed places in other towns accompanied others to life's close, to be even bequeathed in some instances to the corps in which they served.

[14] This had not always been the case. In 1803, at a time when Methodist soldiers in garrison at Gibraltar had by their success in evangelizing their comrades awakened bitter persecution, two corporals, who might have gone into any den of infamy with impunity, were reduced to the ranks and punished with two hundred lashes each for the crime of attending a Methodist meeting. Much, even at a later period, depended upon the officer in command. In Halifax, about 1826, Colonel Smith, of the Rifle Brigade, afterwards known as Sir Harry Smith, the hero of Aliwal, was accosted one day by a man of his regiment, who asked permission to attend the Methodist prayer-meeting that evening. A peremptory refusal was given. The next day the officer and private again met, when the former asked the man if he had attended the meeting. The private reminded him that he had refused the requested permission. "Oh," said the colonel, "I was in a pet then, but you never need ask me; go when you please, and I will take care that all will be right." The man thanked him, and availed himself of the coveted privilege.

In cases where conversion had not resulted from the interest taken in him, the soldier did not forget the kindness shown. When Dr. Rule, in that struggle with the military authorities and the chaplain-general, Gleig, for the possession of equal religious privileges by the Wesleyan soldier, which should win for him grateful regard, first visited Aldershot, soon after the formation of the camp there, he learned this fact. "Not a few," he wrote, "betrayed a feeling that they had been heartlessly neglected since enlistment. They who had been in Canada contrasted the care for their souls manifested by Canadian Methodists with the negligence, as they believed, of the English." So numerous, as the result of this interest in the soldier's welfare, had the Methodists become in the regiments sent from British North America to the Crimea, that the Canadian Conference entertained at one time the idea of sending one of its ministers to the seat of war to attend to the spiritual interests of these sons of English Wesleyans and others.

In numerous instances converted soldiers became a blessing to the land of their second birth or temporary residence. In St. John, John Ferguson, a sergeant in the Royal Artillery, became the leading lay-helper in the building of the old Germain-street church, and in 1839 laid the foundation stone of the second and larger church in that city. Of Francis Johnson, whose service has been described on a previous page, Edmund Botterell wrote, in some private notes, as a "dear friend," and the "most useful layman" it had ever been his "privilege to know." At Annapolis, the presence of Sergeant McIntosh, R.A., and his excellent wife, much encouraged Arthur McNutt and Michael Pickles in the day of small things there. Newfoundland and Bermuda—the latter in particular—have also their own records of precious men converted there or led there through the agency of War-office orders.

In Halifax, especially, where during half a century three regiments of the line and corresponding numbers of other branches of the service were stationed, many gallant fellows entered a higher service than that of their king or queen. At a love-feast, during the revival of 1843, in which many of his comrades were blessed and made a blessing, Sergeant Stewart spoke of the city as a "Bethesda" for the army, and remarked that one hundred had been converted while in the garrison, most of whom had remained faithful.

During the revival of 1853 in Halifax a young soldier was saved, with the record of whose godly life the religious world was made acquainted by a fellow sergeant whom he had led to Christ.[15] William Marjouram had landed at Halifax with his battery in 1851, as a gunner, having been reduced from the rank of sergeant through drunkenness. During the revival of 1852 a sergeant of the battery, whose determined hostility to religion had marked him to human eyes as the least likely man to be converted, had become emphatically a "new" man. Through the influence of this sergeant the gunner one evening went to the Brunswick-street church and stole up into the unlighted gallery. Thence, later in the evening and after a severe struggle, he went down and approached the communion rails as a penitent. From that spot he arose, when nearly all had left the church, with a feeling of safety, and the next morning, after severe con-

[15] "Memorials of Sergeant William Marjouram, R.A.," James Nisbet & Co., London. Of this volume, the preface to which was written by the author of "Memorials of Hedley Vicars," the editor of the *Wesleyan Methodist Magazine*, has said: "This book has had a wide run in military circles and deserves to be known beyond them. In our pages at least the good sergeant shall be announced as a Wesleyan Methodist. Why this appears so dimly in the 'Memorials,' which are edited by a member of the same communion, deponent showeth not. There may have been a good reason, and we impute no blame. 'The Dairyman's Daughter,' and 'The Shepherd of Salisbury Plain,' are instances of a similar kind. It may be that the influence of their names has spread the more widely because the fact has been suppressed. . . Oh, for a happier day!"

flict, received the Holy Spirit's assurance of acceptance as a child of God. Having united with the Methodist Church, he soon took a part in social services and availed himself of all possible helps. During the few months preceding his return to England in 1853, those painful tests which are peculiar in great measure to army life won for him from his comrades the reputation of a genuine Christian and good soldier, and three years later his officers restored him to his former rank. On his way to New Zealand in 1854, a three days' experience on a burning troop-ship brought out the nobility of the Christian soldier. During those days of peril, when imminent danger had unnerved the officers who had performed the duties of chaplain, the Methodist soldier obtained permission to read the Scriptures and lead the prayers of his fellows in jeopardy, and, on a stormy night with a heavy sea, volunteered to be one of the party to remove the women and children to the rescuing ship at a half-mile's distance. Nine months after his rescue, he was again on the way to New Zealand, having declined tempting inducements elsewhere, under a strong conviction that his Master had work for him to do in the southern world. This work he found in overflowing measure in New Zealand, in day and evening schools and Sunday-schools, in directly religious and temperance effort, and then in abridged form after the outbreak of the unsatisfactory Maori war. At length disease no longer permitted him to mount the limber-box as he had done to be drawn to the scene of action, and a medical board ordered his immediate return to Britain, to the great regret of the troops, many of whom had been converted through his influence. "Well and invariably," wrote two of his higher officers, "you have combined the duties of a Christian and a soldier. Your example to the men under our command, both in the field before the enemy and in the camp, has been most beneficial. They have seen

how well you have done your duty under all circumstances of difficulty and danger, and how, while never obtrusive in your advice, you have sincerely and wisely endeavored in proper seasons to turn them towards their Maker." During a several weeks' detention at Auckland, he continued Christian work, and on his embarkation for Britain, resumed it. With services on the Lord's-day by request of the officers and passengers, worship with the men in the forecastle, a Bible-class, and a school for children, the *Robert Lane* became a veritable Bethel. Then, at the end of a four months' passage, he went into hospital, there on a Sabbath morning to close a short, rich life with fragmentary but significant words—"Happy—Rejoice—Amen!" That during a life thus ended he should have written to Archibald Morton, of Halifax: "I often look back with a heart full of gratitude to the place of my second birth," is not at all strange.[16]

During the years under review several standard-bearers had fallen. The amiable Jesse Wheelock had been the first to depart. In 1841, after several attempts at labor, with intervening periods abroad, he gently fell asleep in Jesus. During the succeeding year two junior preachers fell in harness. Peter Sleep had seen eight years of itinerant service. His preaching had been neither eloquent nor profound, but it had been accompanied by a special degree of power. His presence was in such demand at "protracted" meetings that William Croscombe, when at Horton, made an announcement for special meetings dependent upon his young brother's ability to be beside him. A lady then

[16] During the presence of a large detachment of Royal Artillery at Woodstock, during the boundary difficulties, a young Roman Catholic soldier was awakened through a visit to the Methodist church there. On his return to St. John, he was led through the ministry of Richard Williams into clearer light, and after a public recantation of former error, was received into church-fellowship. His early death, the result of an accident while on military duty, was marked by unshaken confidence in his Redeemer.

converted asserts that at the moment he rose in the pulpit she was conscious of an influence not previously felt. At such times he declined to go from house to house, but through quiet thought and private prayer sought a preparation which became evident in public. His death, at Coverdale, was caused by a malignant fever, which swept away numerous residents in that section of the province. Only two months later his brethren were startled by the death of the vigorous and zealous Samuel McMarsters. While in charge of the societies on the Nashwaak and upper part of the South-west Miramichi, he had been suddenly struck down by a disease to which in a few days he yielded. Devout men bore his body from Nashwaak to Fredericton, where they laid it beside the dust of Adam Clarke Avard.

Two ministers of more extended service—William Webb and Sampson Busby—also passed within the veil. The former preacher had been removed from Amherst to Charlottetown in 1846. The presence of workmen preparing to enlarge the church led him out of the parsonage early one morning in June, 1847, when a severe cold suddenly seized him, developing into a rapid consumption which in a few weeks ended in death. His genial disposition and unimpeachable integrity had given him a degree of influence which made his death a serious loss. A happy combination of the special qualifications for success in the pulpit and the pastorate had made his ministry the "savor of life unto life" to many, while it had also been a means of edification to numerous converts under the preaching of his predecessors in his several circuits. Sampson Busby, in equally firm reliance upon the Gospel which both had preached, died on Easter Sunday, 1850, at Portland. In the numerous circuits on which he had labored he had proved a spiritual helper to many. A commanding form, pleasing address, affable manner and devout spirit, with an unquestioned reputation, had made him a general favorite.

The venerable Stephen Bamford entered his final rest in 1848. The Missionary Committee, on relieving him from the duties of circuit superintendence in 1835, gave him leave to return to England; he therefore crossed the Atlantic and attended the British Conference of 1836 at Birmingham, where, at a special gathering of returned missionaries, he was formally "received into full connexion." The changes of numerous years in his native land had by that time rendered his list of former acquaintances so short, that in his loneliness he turned his face towards friends beyond the sea. He had twice been stationed at St. John, and thither on his return he and his wife again directed their steps. Some years later he removed to Digby, where he continued to preach, even when a broken limb, caused by a fall from his carriage, obliged him, for a time, to gather neighbors into his own dwelling, and afterward, on partial recovery, to address congregations from a seat in the pulpit. His death took place at Digby in 1848, and his body found a resting-place beside the dust of his worthy "Jane," in the Methodist cemetery in St. John. A few weeks before death he had furnished the authorities at the Horse Guards with replies to some inquiries respecting his military services; in consequence of which, only a few days after his decease, two medals reached his home.[17]

One cannot dismiss in haste the name of this venerable man, so eccentric and so widely beloved. Among his brethren, in the ministry he was unique. Of his military erectness and neatness years of travelling over rough roads never robbed him. "Who is that fine-looking man?" said the colonel of a British regiment one day, as the preacher stood on the parade watching some military evolutions.

[17] One of these was the "Peninsular Medal" which, though conferred for services rendered from 1793 to 1814, was not issued until 1848, when nearly all those entitled to it were in their graves. The other would be the medal issued at the same time for similar service by the navy. The 29th regiment had at one time served on board ship as marines, probably on the occasion of Lord Howe's great victory on June 1st, 1794.

And a minister who called upon him at Digby, when a venerable supernumerary, describes him as then, though in his seventy-sixth year, tall, finely-proportioned, and as erect as a statue, and as in all respects one of the most beautiful specimens of old age ever seen by him.[18]

It was not, however, only the military bearing of Stephen Bamford that led a stranger to look a second time at him. A quaint, broad face, that beamed with happiness as if his heart were overflowing with joy, was even more attractive than a finely set-up frame. The happiness of his home, presided over through most of his manhood by an excellent woman some years his senior but not less child-like than himself, about which his intimate friends were wont to tell many pleasant incidents, seemed everywhere to follow him. Two young collegians met him one day in a street at Windsor, and asked him how he was. "Oh," was the emphatic reply, "I am so happy I don't know what to do with myself," an answer of which the meaning was better understood in later years by at least one of the listeners. "Can't you laugh, John?" he one day said to the excellent but grave John Marshall.[19] This characteristic joyousness, with the quaint utterances always falling from his lips, made him the life of any social circle. Even at the annual meetings of the ministers some sudden hit of his has been known to convulse the members with laughter, or some quickly occurring reminiscence giving an unexpected turn to a prayer, to cause more than a smile upon the countenances

[18] "Betsy," he once said to the late Mrs. James G. Hennigar, in allusion to a rebuke for careless appearance from "my Jane," as he familiarly termed the first Mrs. Bamford, "I straightened myself up that moment. A Christian ought to look up. He has nothing to be ashamed of. A Christian look down? No!"

[19] In 1843, at a time when he was walking on crutches, because of the dislocation of his hip through an accident fifteen weeks before, he wrote from Digby, with the heart of a child: "They carry me to the chapel and God blesses me (in preaching). O religion! O Methodism, what do I owe you? What I never can repay!!!"

of usually grave men, and yet all were accepted by the listeners as the natural outflow of the heart of one of the most artless of men, who was nevertheless possessed of a rare power of penetration into human nature. "If ever," it has been said, "humor was sanctified and employed in the furtherance of the Gospel, it was in the preaching of this rare man," whose life-long aim was the avoidance of any shadow of reproach upon the character of the ministry.

Of Stephen Bamford's preaching it is not easy to give a definite description. Charles Dewolf, when at Hoxton, heard the celebrated "Billy Dawson," and that evening wrote: "I would rather hear Stephen Bamford." James G. Hennigar once remarked that his sermons were truly peculiar and abundantly characteristic of his oft-repeated assertion, "They are my own." The Hon. S. L. Shannon, who heard him in boyhood, speaks of him as most eccentric and uncertain in the pulpit. Sometimes he seemed to have reached the land of Beulah, and to have heard seraphic strains which he imparted to his delighted hearers, and then again he seemed to go down into the valley of humiliation, and so lose the thread of his discourse as to be unable to recover it, and yet he was very popular. Before he came to Halifax the official members were almost alarmed at his appointment by the Committee in England, but before his three years were out they almost idolized the man." That ministry which could move to alternate smiles and tears a congregation of soldiers at Fredericton and another of sailors at Parrsboro', proved the power of God unto the salvation of men and women of thoughtful minds in leading circuits, of whom he was wont to say, as of all saved through his ministry, in words not known ever to have been called in question by his brethren, that "none of them ever became backsliders."[20]

[20] One of his converts, whose death was announced in the *Wesleyan Methodist Magazine* for 1845, was a daughter of Major-General Miller,

At the close of the period under review several of the active men of earlier years lingered among their brethren as venerable supernumeraries. To one of them, Richard Williams, residing at Bridgetown, a midnight call to depart came suddenly in 1856, after a retirement of five years. His brethren speak of him in their post-mortem tribute as a man who was irreproachable in character, a preacher whose sermons were rich in evangelical truth, and an administrator who was firm and inflexible in his attachment to every part of Methodist discipline. As a minister he magnified his office, and as a leading official of the Methodist Church he allowed no word or act directed against her interests to pass unrebuked. In Newfoundland a prominent member of the government obliged him to call again and again for the title to a promised grant of land. When at length delay seemed to imply indifference, the stalwart preacher drew himself up to his full height, and, in his most decisive tones, bade the official "Good morning," assuring him that in case of any further delay he would meet him at "Downing-street." The official wisely recognized the evident determination of the man with whom he had to deal, and lost no time in the preparation of the required document. A natural brusqueness sometimes involved him in difficulties, occasionally to the regret, and now and then to the amusement of his brethren. To these his literal interpretation of Methodist law and usage was not always satisfactory, but, in words used by Enoch Wood at the time of his retirement in 1852, "Methodism in New Brunswick," where a number of his most vigorous years were spent, "is deeply indebted to him for his intelligence, decision and single-mindedness."

and widow of Benjamin Shillitto, Esq., of the Royal Marine Artillery. While resident at Windsor she was invited to the Methodist church by an Episcopalian family holding a pew there, while Mr. Bamford was in charge. Subsequently in Jersey she united with the Methodist Church, in fellowship with which the remaining years of her life were spent. During ten of these years she was a faithful class-leader.

On a Sabbath morning in May, 1857, after a short illness, Albert Desbrisay, another of the retired ministers, happily finished his course. After his final retirement, in 1844, from circuit responsibilities, eleven years were spent by him at Sackville as chaplain of the academy there. On leaving that position, the duties of which he had discharged with great fidelity, he sought a final earthly residence in his native place. At Charlottetown the previous deep devotedness marked his declining days, and his love for pastoral visitation rendered him highly useful. The "law of kindness," ever "on his lips," and the success of his comparatively limited ministry, long rendered his name very fragrant in several circuits.

In the following November the venerable William Bennett peacefully ended a life of eighty-seven years. His ordination by the American Methodist bishops, Asbury and Whatcoat, seemed to connect him with the earlier and more heroic age of the denomination. His itinerant service had been comparatively short though most useful, but during its continuance he had been charged with serious responsibilities. As successor of William Black, he had been from 1812 to 1820 general superintendent of the Nova Scotia District, during a part of which time the Lower Canada circuits were under his jurisdiction, and in 1816 had been, by appointment of the British Wesleyan Conference, a delegate with William Black from that body to confer with the General Conference of the Methodist Episcopal Church upon the peculiar relations of English and American Methodism to the missions in Lower Canada. Believing himself to be lacking physical vigor for the circuit work of that period, he in 1820, at the age of fifty, asked a supernumerary relation, and, though unacquainted with farming, settled at Newport, continuing his ministry there as occasion permitted or required. In 1840 he visited his native land, and at the British Conference of that year was received with

all due respect. His later years were spent in Halifax, where for some time he was chaplain of the Provincial penitentiary.

At Windsor, in 1859, the venerable William Croscombe ended a precious ministry of a half-century in length. At his decease he was the senior Wesleyan missionary in the British North American Provinces, having served under the Society's direction as chairman of the Newfoundland, Nova Scotia and Canada Districts, and having spent three years on the Gibraltar mission. During a five years' residence in Halifax, 1851-55, he continued to preach and at the same time to take charge of the Methodist Book Depositary until a stroke of paralysis prevented further service. Subsequent years at Windsor were years of weakness, during which, however, friends were often permitted the sight of the small, white-haired old minister tottering on the arm of his wife to the church, where, too deaf to hear a word from the preacher's lips, he sat with opened Bible thinking over the text, which doubtless often recalled sermons and scenes of more vigorous years. His preaching had been awakening, saving and edifying, his pastoral visiting that of a man of God; in his character humility and dignity had been beautifully blended; and thus in the course of a long ministry his name had become dear to great numbers. Final days of waiting were patiently borne, the things of God affording favorite topics of conversation.

John Marshll, who had been obliged to retire from circuit cares in 1851, died at Lunenburg in 1864. The thirteen years of his supernumerary life were years of trial, through his inability during the greater part of the period to take any charge of the services of the sanctuary. There is reason to believe that his early association with the Methodist Church had cost him the alienation of relatives, who with his decision could have no sympathy.

He was diffident, retiring, exceedingly grave in deportment, and his preaching, which was above the average order, was often accompanied by a special unction. "I have constant peace with God," was his testimony modestly given at a love-feast in Halifax. He was emphatically a man of one book and of one work. "Few men that we have known," says George O. Huestis, "had so little of earthliness and so much of heaven as John Marshall. He had trials, but he bore them like a Christian. He had his infirmities, but they were not so prominent as to mar the symmetry of his spiritual character."

George Miller's supernumerary life of twenty years was closed at Bridgetown in 1869. A strong mind and a retentive memory had been consecrated to his holy employment; and a diligent study of the Word of God, with careful reading of the best English divines, had made him a logical and lucid expositor of Scripture truth. A sermon on the Atonement, preserved in the *British North American Wesleyan Methodist Magazine* for 1842, illustrates his style and power, and affords indication that a volume from his pen would have been of much value. Soon after he had uttered the words: "I have a house above," he passed away to his eternal rest. He had reached the good old age of eighty-one years.

In 1870 John Bass Strong, in the eightieth year of his age and fifty-seventh of his ministry, received the call to go up higher. He only had preceded Richard Williams as an English Wesleyan missionary to the Upper Provinces. Through a part of a twenty years' retirement he had preached nearly as often on the Lord's-day as in the period of itinerant service. His last days were spent among his children in Prince Edward Island, where they were prominent workers in religious circles. A friend to childhood, a beautiful singer, popular preacher and successful pastor, he had been everywhere beloved. Old age, in the absence

of cynicism and the presence of a genial sympathy with the spirit and pursuits of youth, has seldom been seen under a more attractive aspect. "Tell them all," he said to a visitor, as a dying message to his brother ministers, "That I am going well. 'Not a cloud doth arise,'" etc.

Henry Pope, who had become a supernumerary in 1854, survived his brethren on the list until 1877. Dying in his eighty-ninth year, he had been a solitary link between the past and present. John Wesley, during one of his later visits to Cornwall, had seen him in his mother's arms and invoked heaven's blessing upon him. When a young man, he had attended the first Wesleyan missionary meeting held in the city of Bristol. At one time it had seemed that his ministerial life would be brief. In 1829, when engaged in the administration of the Lord's-supper at Liverpool he was seized by apoplexy, and was probably saved from fatal results by the presence in the church of a physician. His brethren, apprehensive that his work was finished, at their meeting in the following spring insisted on his retirement as a supernumerary, but on his return in the autumn from a visit to England, he resumed work and steadily continued it. Several years subsequently to this illness, he asked reappointment to Canada, but the Committee, unable to comply with his request, offered him permission to return to England, a privilege of which he did not avail himself. During the greater part of his supernumerary life he was chaplain at the Provincial penitentiary at Halifax. His blameless life, singleheartedness of purpose, and Christian charity, were evident to all. Hundreds had been converted through his ministry, and several who had been guided by him into a new life had, at the time of his decease, taken prominent positions in the ministry of the church he had faithfully served. By his wise lessons as a class leader, and his faithful ministry to the convicts in the penitentiary, his usefulness was continued to the last.

CHAPTER XIV.

METHODISM IN NEWFOUNDLAND, FROM THE CENTENARY CELEBRATION TO THE ORGANIZATION OF THE EASTERN BRITISH AMERICAN CONFERENCE IN 1855.

Political unrest. Friendliness of Sir John Harvey. Chairmen of the period. Changes in itinerant ranks. Progress of circuits. Revivals. Auxiliary Missionary Society. New missions on Western Shore and Bay of Notre Dame. Interesting incidents. Death of William Marshall. Sound Island.

Several of the years now under notice were marked, in Newfoundland, by serious political unrest. The new charter had not proved an unalloyed blessing. An elective legislature, in the absence of sufficient precaution, had thrown the government practically into the hands of the Roman Catholic priesthood, who, as usual, were prompt to use political power for their own purposes. At length, in 1841, Captain Prescott, governor of the colony, dissolved the House, and in consequence of subsequent riotous proceedings at a bye-election, declared the Constitution suspended. In the course of the following year, through an amendment by the Imperial Parliament, the "Amalgamated Assembly" was established; seven years later the Constitution was restored; and in 1855 responsible government was granted. During the suspension the Methodists of the colony had no cause for complaint. The assistance given them in their educational work called forth, on the contrary, from the Missionary Secretaries a warm tribute to Sir John Harvey, the governor, who on several occasions had expressed him-

self in most favorable terms respecting the operations of their society.

The chair of the district at this time was occupied by men whose ability and wisdom commanded for them general respect. John Pickavant, who had long presided over the annual gatherings, left in 1843 for England, where he died in 1848. A colonial colleague has described him as "a 'master in Israel,' affectionate, gentle and gentlemanly, and in his own pulpit, where he was always most at home and happy, an orator at once charming and subduing." Richard Williams reached the colony in time to preside at the district meeting of 1844. In 1849, in consequence of serious illness, his name appeared as that of a supernumerary at Harbor Grace, whence he returned to the New Brunswick District. Equally dignified in bearing and most courteous in intercourse with all was his successor, Edmund Botterell, who arrived at St. John's in 1850. Towards the close of a five years' term in that town he received from the English Committee the appointment of general superintendent of their missions in the Bahama District, but obtained permission to remove, in 1855, to the more suitable climate of New Brunswick.

Of the ministers who had taken part in Centennial services in Newfoundland, only four were found in the colony on the formation of the new Conference in 1855. John Pickavant, William Faulkner, and George Ellidge, after long colonial service, had returned to England; John Snowball, Ingham Sutcliffe, John McMurray and James England had been transferred to circuits in Nova Scotia and New Brunswick; Adam Nightingale, Samuel W. Sprague, John S. Addy, and Thomas Angwin remained still on the island. In the interim Jabez Ingham, John Brewster, James Norris and William P. Wells, had each spent a few years in Newfoundland. Of the ministers of a half-

century ago, only the venerable John S. Peach, sent thither in 1840, yet remains in the colony.[1]

The period was not one of marked general progress, although several of the older missions were favored with seasons of blessing. At St. John's and in its vicinity the societies received numerous accessions, but to the settlements somewhat more remote from the town the one minister could not give the attention demanded. In addition to his duties as superintendent of an important circuit, to which were frequently added those of chairman of the district, much of the business of his brethren at the outposts with the capital had to be transacted by him. In such acceptable local preachers as Christopher Vey and David Rogers, and one or two others for a time, he had valuable assistants, but the third Sabbath sermon in the town, which the circuit officials as late as 1848 deemed a necessity, lessened in some measure their sphere of usefulness. In 1840, in view of the calls from places near St. John's, at one of which thirty Protestants, wearied with waiting, had become Roman Catholics, and others had threatened to follow their example, the appointment of a second preacher for the circuit was asked by the district. So great, however, was the embarrassment of the

[1] The funds of the Wesleyan Missionary Society were frequently relieved by the generosity of merchants in giving free passages to missionaries bound for Newfoundland. Of one or two firms mention has already been made. The Missionary Secretaries, in their report for 1850, say: "Our excellent friend, John Munn, Esq., of Harbor Grace, has already instructed Mr. Tarbot, of Liverpool, to give free passages to Wesleyan missionaries coming to Newfoundland, and the house of Bowring Brothers, of the same port, has engaged to do the same." None of the members of these houses were Methodists. In more than one report, the Missionary Committee also acknowledges similar assistance given by Peter Rogerson & Son, of which firm the Hon. James J. Rogerson, of St. John's, is the surviving member. In 1855 the *Claudia*, a vessel owned by that house, called at Torquay, when on the passage from Hamburg, for the express purpose of bringing out Messrs. Comben and Dove, then under appointment to the colony. Among the many to whom the missionaries were at that time indebted for frequent passages from the capital to other places in the colony, the Messrs. Knight, of St. John's, deserve special mention.

missionary treasury, that no favorable response reached the chairman until four years later, when a satisfactory financial guarantee had been given by officials at St. John's.[2] Then —in November, 1845—a young missionary, arrayed in a heavy boat-cloak and cap, befitting a drizzly atmosphere, knocked at the door of the St. John's parsonage, and, in response to the puzzled countenance and somewhat bluff inquiry of Richard Williams, announced himself in unabashed tones, as John Brewster, "the missionary appointed by the Committee in London to help you, sir."

The intention to erect a second church in the capital in 1846 on a site given by the government, was thwarted by the events of a most calamitous year. Through a fire which broke out on a morning in June, three-fourths of the place became a mass of ruins, making twelve thousand persons homeless. More direct loss to the fishermen was caused by a terrible storm in September, which strewed the shores with the wreckage of their property, and by the subsequent destruction of the potato crop by disease and early frosts. When in April, 1847, Sir Gaspard Le Marchant landed, as governor of the colony, the starving population of out-harbors was being driven by famine into the capital, and government house was being daily thronged by petitioners for relief. On the evening of a day generally observed by the Protestants, at the request of the governor, as one of humiliation and prayer, a quantity of fish sufficient to meet all immediate demands was taken on some parts of the shore, but the general result of the season's

[2] Delay in the appointment of a second preacher and in the erection of a second church, hastened, it is probable, in some measure the organization of a Presbyterian congregation in St. John's. In 1842, the Presbyterian residents of that town, who had previously worshipped with other Protestant congregations, were gathered into a distinct body, whose new church was opened for public worship near the close of the next year. During a part of 1841, James England, by the chairman's permission, filled the pulpit of the Congregational church in St. John's, the pastor of which, Daniel S. Ward, was in England.

fishery obliged the population in some sections of the colony to sound lower depths of misery than those previously reached. In 1852, no seats could be obtained in the one Methodist church of the town, and measures were therefore taken for the erection of a second, but financial reverses caused a further delay of five years.

The destruction by fire in February, 1850, of the neat and newly-repaired church at Harbor Grace was a serious test of the faith and financial ability of the membership there. At a critical moment, however, John Munn, Esq., a leading merchant, encouraged the hearts of his financially weaker neighbors, and the trustees entered into immediate arrangements for the erection of a larger church, of which the congregation took possession just a year from the date of their loss.[3]

In certain neighborhoods, where Wesleyan ministers had long been busily engaged, the appointment of Episcopal ministers of the more exclusive type awakened a degree of denominational rivalry by no means conducive to the highest interests of the population, but in other settlements the hindrances arising from this and other causes were less formidable. Of older missions, blessed by extensive revivals of religion, the Grand Bank and Fortune circuit was one. The ministers on the island, unwilling to desert a field where much of their labor had apparently been in vain, sent thither in 1848 Thomas Fox, a teacher and a local preacher of sixteen years' service in the colony. Through diligent visitation, that preacher won the hearts of the people at their own firesides, and by his interest in their welfare led them to wonder at their lack of interest in themselves.

[3] In the late John Munn, a Presbyterian, Wesleyan ministers found a staunch friend and their financial schemes a ready contributor. Even after the establishment of a Presbyterian church at Harbor Grace, his hand often aided Methodist enterprises. For many years he was one of the trustees of the Methodist church property at Harbor Grace.

Just then some Christian death-bed scenes, with faithful testimony and counsel given from the verge of eternity, strengthened the previous general interest, and at length there came the answer to accumulated prayers in the testimonies of hundreds to the conscious assurance of divine forgiveness. At Grand Bank, where, as at Fortune, there was already a commodious church, the erection of a larger one was immediately commenced. Similar seasons of grace were enjoyed at Carbonear and Bonavista, and at other places in less abundant measure. At Carbonear, where John Snowball had the assistance of able local preachers, many names were added to the membership. Nearly as extensive was the revival at Bonavista under the ministry in the new church there of Thomas Smith, during the winter of 1854-55. An early agent in the work was a fisherman, who had been converted while at St. John's in the previous autumn. Many persons at Bonavista, who subsequently became leaders or prominent members, were then led to Christ. Not a few of these, when years afterward John Goodison announced from the pulpit the death of Thomas Smith, dropped a silent tear to the memory of a good man and faithful pastor.

The expected extension of Methodist missions along the sea-line of the island, through the influence of the Newfoundland Auxiliary Missionary Society, was only realized in part. This society, whose purpose was the raising of "a fund for increasing the number of Wesleyan missionaries for preaching the Gospel in those places which are scarcely ever visited by the missionaries of any Protestant denomination, and for the establishment of Sunday and day schools," was under the management of a general committee composed of all the Wesleyan ministers of the island, and a number of laymen, several of whom were Congregationalists and one a Presbyterian. The English Committee gave their

sanction to the scheme, but by their subsequent attempt to combine the money raised for a special work with the annual missionary grant, and by their demur to the expenditure of a part of the sum raised in the colony in the encouragement of schools, placed their ministers in an embarrassing position. The latter informed the London Committee that, "having frequently stated in public that the increase of travelling missionaries would be in proportion to the increase of funds," they could not "honestly sanction" the appropriation of the receipts of the auxiliary society "to the support of the missionaries on the older circuits without breaking faith with the public," and at the same time they justified their expenditure for schools by the previous practice of the English Committee itself. For a time they thus averted a threatened difficulty, but three years later Richard Williams took the chair of the district, and for reasons unsatisfactory to many, probably to the majority, of his brethren, adopted such a course as left non-Methodist members of the committee no option but withdrawal, and virtually ended the distinct effort of the new society.

Several advance steps had fortunately been taken during the maintenance of this united effort. Prior to the arrival, in 1840, of John S. Peach and Jabez Ingham, for the supply of two new stations to be "formally and permanently taken up by the Society," nearly twenty places in the Bonavista, Placentia and Fortune Bays had been visited by the nearer preachers, and William Marshall had been sent as a "visiting missionary" to the Western Shore. From his headquarters at Hermitage Bay, Marshall in the autumn of 1839 visited nearly every harbor and cove as far west as Cape Ray, and would have pushed on to Bay St. George had it been possible to return from that district before the winter. "Fifty-two coves and harbors have been visited," said the report for 1840, many of the settlers about these

having never been visited before by any minister in the memory of the oldest inhabitant. Along the whole Western Shore there is not even a school of any description except one at Hermitage Cove, established by your missionary during the year. There are harbors where not a single individual can read at all, and where a copy of the Sacred Scriptures cannot be found; and these are Protestants, chiefly the children of English parents." Among these neglected and scattered people, in number not fewer than two thousand five hundred, Marshall spent three years, having his residence at Hermitage Cove, where a man had built him a mere cabin as a shelter. Private letters to a brother minister tell of hardships and exposure not made known to the public. Six months sometimes passed without the arrival of letters from his native land, and he often grew depressed through the absence of intelligent Christian conversation. Through the Sunday-school and somewhat irregular day-school at his place of residence, a good proportion of the thirty and more children in attendance learned to read, and committed to memory the first Conference catechism. At Burgeo, where on one occasion he spent sixteen days among an "affectionate people," who long remembered him, he opened a second Sunday-school of thirty-four scholars. Of eight persons who met at his room at Hermitage Cove one day in March, 1842, in response to a public invitation, he wrote as "appearing earnest but sadly ignorant." Three months later he handed over his work to John S. Peach, who at the end of a year was withdrawn, to have no successor until after the formation of the Eastern British American Conference.

In a northern district, entered by Marshall a year or two later, more immediate results were witnessed. Several Methodist families had removed from Conception Bay to two or three of the islands in the magnificent Bay of Notre

Dame, popularly known as Green Bay. At Twillingate—properly Toulinguet—an old settlement on an island of the same name, was a population of three thousand persons. A Congregational minister had been placed there early in the century, and after his departure services had been conducted for a time in his church by a man who had been converted during a several years' captivity in France, whose followers appear to have been Baptists. Previous to 1825 the Protestant Dissenting congregation had ceased to exist, and its members had so generally become absorbed in the later-formed Episcopalian congregation, that at the taking of the census preceding the Methodist occupation of the place not more than ten or twelve persons had been independent enough to avow themselves "Dissenters" The oldest residents could only remember four sermons from the lips of Methodist preachers, one or all of which had probably been given by John Pickavant when on his way in 1830 to consult French physicians at White Bay. In 1841 John S. Addy, under instructions from the district meeting, left Trinity in a trading vessel and reached Change Islands on Sunday, in time to preach in a house used for religious services by some Methodist fishermen from Cupids. After services had also been held by him during the next two weeks at Shoe Cove, Nipper Harbor and one or two other points, he reached Exploits, the inhabitants of which had been visited once or twice in each year by the Episcopal minister of Twillingate. Only a fortnight before, at the consecration of a church built in great measure through the exertions of the three Methodist families of the place, an announcement had been made, to the general surprise, that no other minister than such as were appointed by the bishop should be permitted to preach within its walls; the three "precious" services held at Exploits on the Lord's-day were therefore held in a school-room. After an "interesting sea-

son" at Moreton's Harbor, the visitor reached Twillingate on Wednesday, and there and at Herring Neck held several services previous to the Sabbath. On the Sunday afternoon he attended the Episcopal church at Twillingate, and left it with deep regret that the only Protestant minister in the great Bay of Notre Dame should teach an isolated people that a strict compliance with the prescribed rules and forms of the Church of England is to be "in the Lord," in the Scripture sense of a great fact. The purer Gospel preached by the visitor on the morning of that day was not without its promised influence. During the sermon the repentance which precedes salvation came to the heart of the man who had opened his house for the preacher's use, and a few weeks later, as the schooner on which he was returning from St. John's was entering the harbor, the peace of God took possession of his heart.[4] Several cheering incidents tempted him to prolong his visit, but even work for Christ out of an appointed sphere has its limits, and he therefore, after a seven weeks' absence, returned to an impatient flock at Trinity, never to revisit the settlers about Green Bay.

At the close of the district meeting of 1842, William Marshall and his young wife sailed from St. John's for Green Bay. Some generous promises had been made towards the erection of a church at Twillingate, and a frame had been secured for a second at Exploits, but rumors which had reached St. John's caused the young missionary to approach his destination with some misgivings. Earlier weeks at Twillingate were certainly depressing, but at

[4] Samuel Wheller's religion was soon subjected to a sore test. On the first evening of the new year, he and a young Christian associate landed on an uninhabited island from an upturned fishing boat, and sought in vain a shelter from the fury of the storm. The younger man, after thirteen hours of exposure, died a death of triumph; but Wheller several hours later was discovered alive and taken home, where the frozen parts of his feet were removed by the rude surgical aid of a hatchet. Some months after this he became the first class leader at Twillingate.

Change Islands were a few former members, and at some other points the outlook was pleasing. Early in 1843 the joy of harvest began to be felt by the patient evangelist; but then, also, opposition at Twillingate, previously confined to unfriendly remarks from the pulpit and ridicule by written posters, commenced to take the form of interruption in worship, the instigator of the disgraceful conduct being a leading merchant of the place. An appeal by the young minister to the local magistrate only elicited the taunting reply that the applicant had no authority to preach, and must, therefore, take care of himself. The work, however, went on; the ten or twelve families who formed the original congregation at Twillingate had by May been joined by twenty others, and at that time more than thirty persons had been gathered into membership, nearly all of whom were believed by their spiritual guide to have experienced forgiveness of sin.

An interesting incident has been told about the beginning of the church opened at Twillingate in May, 1843. On a certain Lord's-day the men belonging to the congregation were requested by the preacher to meet on the next afternoon to set up the frame on a vacant lot on which he had received permission to build. In the course of the Monday morning, the hostile merchant with several others entered the house of the collector of customs, a bigoted "Churchman," to announce a new scheme for the annoyance of the Methodist preacher. "You know," said the merchant, "that Marshall's going to put up a building on ——'s lot. I find we've a claim on it. We'll let them go on, and then we'll take it." It had so happened that the current of air caused by the opening door at the moment of entrance by the party had nearly closed the door of a closet in which the mistress of the house, unknown to her husband, was busy at the moment, and the good woman, unprepared to

see visitors, had quietly remained in her place of concealment. As the plotters chuckled over their unrighteous scheme, the wife, whose Methodist antecedents and prepossessions were well known, trembled lest a call for the usual morning glass should reveal her presence. At that moment, fortunately, one of the group, having glanced at the window, announced the arrival of an expected vessel, and the whole party suddenly withdrew. On gathering at the proposed spot, in the afternoon, the men were told, to their great surprise, as well as to the chagrin of their opponents, that the frame was to be put up on another spot. A fisherman upon conversion confessed that he and others had placed a keg of powder under the little church, and that only fear of personal injury had prevented its destruction. Opposition, however, became by degrees less keen; and Methodism, when the merchant first learned with certainty how his purpose had been revealed, had ceased to be the "very unfashionable" form of religious belief which Marshall in 1844 declared it to be. It is said that, a year or two after his mischievous call at the collector's house, the merchant was driven by a heavy head-wind into the harbor of Carbonear, and was then taken by a friend to the Methodist church, and that after listening to Marshall, to his surprise the preacher on the occasion, he exclaimed: "Is it possible that this is the man that I have so opposed!" It at least is certain that he gave to Marshall's successor permission to build a parsonage on land of which his firm had control. His neighbor, the bigoted "Churchman," died a Methodist, as did many of the gainsayers of those days, and found his final earthly resting-place near the grave of Marshall, in the Methodist cemetery at Twillingate.

The reports from the several sections of the circuit in 1845 furnished a partial fulfilment of Marshall's prediction of the importance of the Green Bay mission. One hundred

and four persons were then in membership with the Methodist Church; the estimated number of attendants upon her services in the mission was eight hundred. For the further tillage of this fruitful field Marshall was in 1845 sent back, but the added months for reaping or sowing by him proved to be few. On one of the earliest days of 1846 he was attacked by severe illness which very soon ended his earthly work. "In the judgment of his brethren," it is said in the Minutes, his excessive labors and privations injured his constitution and hastened his end. His earlier successors in the mission were John S. Peach, John Brewster, Thomas Fox and Paul Prestwood. In no section of the colony has the denominational growth been so wonderfully rapid. In the District of Fogo and Twillingate in 1836 there were forty-five Methodists; at the census-taking in 1858 there were two thousand adherents of Methodism; and according to the official returns of 1884 more than ten thousand were enrolled under the same denominational standard. In other words, the general population during seven and twenty years had grown to rather more than twice its previous figures; in the same period the adherents of Methodism had become five times as numerous as they previously had been.

Towards the close of 1850 a useful lay agent was sent to Sound Island, in Placentia Bay, about thirty leagues distant from Burin. It had been beyond the power of the minister stationed at the latter place to make more than one annual visit to Sound and Woody Islands, where were small churches, and to other and smaller islands where their visits had been asked; and even these rare visits were attended by serious danger. In 1844 James England, contrary to his usual custom, left his boat at Spencer's Cove, having arranged to meet the boatman on the following day at a certain point, where at the hour named he found the

unfortunate man dead in the wreck of the boat. When a year or two had seen no successor at Sound Island to John Hallett, John Brewster heard the voice of a stranger in a prayer-meeting at St. John's. On inquiry he found him to be Charles Downes, who had come out to take a situation in an establishment in which he had found with regret that a Christian character was not regarded as an advantage. In accordance with an official proposition, the good man abandoned his intention of returning to England, and went instead to Sound Island as a Methodist lay agent and teacher. From Sound Island he visited the numerous islands and coves in that part of the bay, and many of the inhabitants derived great profit from his teachings. His usefulness was increased by the authorization to perform the rite of baptism given him by the chairman, and by the license to celebrate marriage granted him by Governor Bannerman, at the instance of Lady Bannerman, who had talked with him at length about his isolated work. The people became strongly attached to him and to his equally zealous wife. In 1874 a young preacher arrived at Sound Island and the venerable lay agent, after a twenty-five years' service there, removed to St. John's, to spend in that town the quiet evening of life.

CHAPTER XV.

METHODISM IN BERMUDA, FROM THE CENTENARY CELEBRATION OF 1839 TO FORMATION OF EASTERN BRITISH AMERICAN CONFERENCE IN 1855.

New Church at St. George's. Causes of depression. Arthur H. Steele. W. E. Shenstone. Visiting preachers. Yellow fever. John B. Brownell. The "Black Watch" regiment. George Douglas. Thomas M. Albrighton. Bermuda made a part of Nova Scotia District. Isaac Whitehouse. Fever epidemic. Decrease in membership.

Through the tremendous hurricane of 1839, which covered the Bermudas with wreckage, the worshippers in the dilapidated Methodist church in St. George's were at length left without any tabernacle. Thus forced to seek shelter for the congregation elsewhere, the trustees fitted up a building at the head of one of the wharves for temporary use, and a few months later purchased one of the largest and best lots in the centre of the town, once used as a rose-garden, as a site for a new place of worship. Plans were prepared by a gentleman connected with the military establishment in the island for a church, to be built of the soft white sandstone found in large quantities upon the strata of the coralline mass which forms the base of the islands; in June, 1840, upon basement walls of sufficient thickness for the sides of a fort, the corner-stone was laid by the two missionaries, assisted by the architect; and on January 1st, 1842, the church, still one of the finest buildings of the town, was opened for public worship by a sermon by the Presbyterian minister—Morrison, and another by Theophilus Pugh.

The outlook of the Bermuda mission, at the time, showed

serious cause for anxiety. At Somerset, a room rented for years was taken from the congregation and a good Sunday-school was scattered; and services at one or two points were discontinued because of the superintendent's inability to maintain them. At St. George's, the increased accommodation afforded by the new church proved for some time of little service. While the building was in course of erection, Thomas Jeffrey, whose health had been seriously impaired by residence in the West Indies, was obliged to return to England, and for four years no successor was named. The absence of a second preacher was the more deeply felt at St. George's because of the secession, during the progress of the new sanctuary, of a leading layman, who withdrew from the church of his adoption in consequence of disciplinary action, taking with him his family and a few personal friends. This loss of an influential leader, and the irregularity of religious services, proved a severe trial to a small society upon whom the debt of their partially used church was beginning to press as a heavy burden. Just then, several of the colored members of the society, dissatisfied with the allotment of pews in the new church, put into circulation a printed appeal for aid in securing a "meeting-house" for a separate Methodist congregation. No consultation having been held with the circuit authorities, those officials requested the superintendent to give notice through the public journals of the islands, of their repudiation of "any such proceeding," and under this pressure a colored leader, known to be the principal abettor of the scheme, promised his influence against any further divisive effort.[1]

For a short time Theophilus Pugh received much-prized assistance from Arthur H. Steele, a popular and promising

[1] Twenty-seven years later this person became the principal lay-leader of those Colored Methodists who, with a number of Colored Episcopalians, formed in Bermuda a branch of the British Methodist Episcopal Church, a Canadian Colored organization.

young man of nineteen years, converted under his ministry. His seniors, aware of his natural gifts and of their improvement by cultivation, soon felt that special work lay before him; and his father in the Gospel, unassisted by any colleague, called him at once into harness, and during a few weeks' absence left to him the whole pulpit and pastoral charge of the mission. In January, 1843, young Steele, under instructions from the English Missionary Committee, sailed for Nevis. The early months of his residence there awakened on the part of his brethren bright anticipations of a useful career, but these were suddenly set aside by his death, from malignant fever, in less than a year after his removal from Bermuda.

During the summer of 1843 Theophilus Pugh was succeeded by William E. Shenstone, from Nova Scotia. The departing minister, an earnest preacher, a faithful, warm-hearted pastor, careful disciplinarian, and active temperance worker, left behind him many proofs of his apostleship, a few of whom lived to listen with emotion to the announcement of his death, nearly thirty years later. As a "happy old man" he wrote in 1869 to a friend in Bermuda: "Here I am, waiting, as I sometimes did for the boat at St. David's, for the Master's call." The three years in Bermuda of his successor were years of severe toil. On reaching his station he found himself without any helper in pulpit work. A few weeks after his arrival yellow fever broke out, and soon made fierce havoc among Europeans. Though most fatal to the troops and to the convicts, many others fell victims to it. The Methodist pastor was seized by it at St. George's, and obliged to remain there until recovery, when, as one of his earliest duties at Hamilton, he united with official members of the circuit in an address congratulating the governor—Read, on his survival of a similar attack. On resuming circuit work, he marked the absence, in home and

church, of some esteemed friends, but a circuit plan demanding seven sermons in each week, and a vast amount of pastoral duty, left but little time for thoughts of the departed. Occasionally, however, the monotony of work was varied by the arrival of a minister on a West India mail steamer, and after a time its severe strain was lessened by the arrival, from London and Edinburgh, of two excellent local preachers.

Two of these occasional visits were worthy of remark. William Moister, for many years a missionary in Western Africa and the West Indies, spent some days on the islands in April, 1844, when on his way from St. Vincent to the United States. During the time he accompanied the pastor on board the flag-ship *Illustrious*, in compliance with a request of the leader of the Methodist class on that vessel. With eighteen hardy sailors, gathered in their usual place of meeting, the boatswain's store-room, below the fourth deck, into which the light of day never penetrated, the minister had a most interesting conversation. By the light of a lantern suspended from a beam, he read the hymns, wrote the names on the tickets, and marked the attendance on the class-book, as a minister in Jamaica had previously done. The religious experience of the men was clear and definite, and was stated in the earnest and ingenuous manner characteristic of their class. With sailor-like generosity they also placed in the minister's hands a small bag of money collected during the quarter for the spread of the Gospel, and also a copy of the rules and regulations of the ship's total abstinence society, of which they all were members. A lieutenant, who politely offered to put the ministers on shore, remarked in the boat that the "sobriety, industry and steady conduct" of the sailors visited made them men in whom the utmost confidence could be placed in any time of emergency, and added that he had often

"stolen down" to their little meetings, led by the boatswain's mate, and had much enjoyed them.[2] Three or four months were about the same time spent in the islands by the somewhat brilliant but erratic William Leggett, on his way from a West Indian circuit to New Brunswick. The attractiveness of his sermons and the publication of several letters ascribed to his pen, and abounding with sarcastic criticism upon the authorities of a much-governed colony, caused his name to be mentioned with interest by senior Wesleyans in subsequent years.

In 1847 two ministers were once more stationed at the same time in the islands. Thomas Smith reached Hamilton early in the year, but through failure of health remained there for three subsequent years as a supernumerary. His place, on retirement, was filled by William Ritchie, then from the West Indies, but previously a missionary at Sierra Leone. Two quiet years were spent by him at Hamilton as a diligent and useful preacher and pastor. John B. Brownell, who at the same period was stationed at St. George's,

[2] These Methodist churches afloat have been less rare than some have supposed. The *Evangelical Magazine* for 1807 gives the testimony of a profane officer who was pleading that no officer could live at sea without swearing, as not one of his men would obey in the absence of an oath. "I never knew but one exception," said the officer, "and that was extraordinary. I declare, believe me, it's true. There was a set of fellows called Methodists, on board the *Victory*, Lord Nelson's ship (to be sure he was a rather religious man himself), and those men never wanted swearing at. The dogs were the best seamen on board. Every man knew his duty, and every man did his duty. They used to meet together and sing hymns, and nobody dared to molest them. The commander would not have suffered it had they attempted it. They were allowed a mess to themselves, and never mixed with the other men. I have often heard them singing away myself; and 'tis true, I assure you, but not one of them was either killed or wounded at the battle of Trafalgar, though they did their duty as well as any men." In a letter published in the *Arminian Magazine* of the same year, the leader of the Methodist class on H.M.S. *Le Tonant* wrote: "We had one of our people killed at Trafalgar. . . . Another has died happy since then in Plymouth hospital. Some are gone into other ships, so that you see the little leaven still spreads. Our number is now about twenty-four. . . . Men of foreign nations have here found redemption through the blood of Christ —a Portuguese, a Swede, a Dane, and a Dutchman, who, I believe, will bless the Lord forever for coming into an English ship."

had had a more varied experience. By birth, name, and service he was a missionary. The son of a Wesleyan missionary whose sufferings in behalf of West Indian slaves had helped him into a premature grave, he was born at St. Kitt's. At baptism his parents had given him the name of John Baxter, the pious lay pastor who had welcomed Dr. Coke to Antigua, when winds and waves had driven him thither against his will. Having, after conversion in England, offered his services to the Missionary Society, he had been sent out in 1826 to the West Indies. Driven thence by ill-health, he had soon after been appointed to Malta, but, hampered by restrictions put upon the circulation of the Scriptures by the British government in accordance with certain treaty regulations, he could accomplish little in behalf of a priest-ridden people. Among the officers of the army and navy, however, his work proved both pleasant and profitable. Evenings were spent in Bible study and prayer in his home by a number of them, and frequently sixty or more men of both branches of the service were present at communion seasons. Not less pleasant was his intercourse with missionaries of various churches and other visitors calling at Malta on their way to mission stations beyond. George C. Hurter, who as a missionary at Beirut managed for many years the press of the American Board of Foreign Missions, was converted under his ministry, and was for a time a member of his class at Valetta; and Joseph Wolff, the celebrated Oriental traveller and missionary to his Jewish brethren in Asia, watched by his bed during a night of dangerous illness. From such service at Malta, of which honorable mention is made in "The Church in the Army and Navy," an interesting little volume published by the London Religious Tract Society, he returned in 1837 to England, and in the following year went out to Canada. Thence, after he had occupied several of the principal circuits, the ill-health of a son led him to a milder climate.

Soon after this minister's arrival at St. George's, his duties were increased by a request from an unexpected quarter. On the disembarkation of the 42nd Highland regiment the second battalion went into garrison at St. George's. With the exception of forty only, the five hundred officers and men of the battalion were Presbyterians. On the Sunday morning after their arrival they were marched to the Episcopal church, where an Episcopal chaplain awaited their appearance, but on their declining to enter that church they were ordered back from its door to their barracks. They then, in the absence of a Presbyterian minister from that part of the colony, asked the Methodist minister to undertake the duties of chaplain to the battalion. With this request he thought it his duty to comply, though the extra labor of a special Sunday service, of hospital and school visitation and visitation of families and an occasional funeral address, during a period of eighteen months, for all of which the War-office subsequently refused any remuneration when asked by the circuit officials, severely overtaxed his strength, and, with serious domestic affliction, laid the foundation of disease which undoubtedly weakened his strength and shortened his days. A few of the men placed themselves temporarily under his special direction, a good number of them attended the voluntary services of the Sabbath evening, and on the death of several of them their comrades received permission to inter their bodies in a corner of the mission property, where their dust yet reposes.[3]

Towards the close of 1849 the Committee again decided upon a reduction of expenditure in Bermuda; they therefore sent William Ritchie back to the West Indies, removed John B. Brownell to Hamilton, and in the place of the

[3] So exemplary was the conduct of the men of this famous regiment during their four years' stay in the island, that not a man was ever convicted before the civil authorities of a breach of law.

latter, at St. George's, appointed George Douglas, a junior preacher, from the Wesleyan Theological Institution at Richmond. This young preacher, to whom thousands have since listened with thrilled spirit, and to whom his Canadian brethren have ever delighted to give honor, had been carefully trained in his Scotch home, but in Montreal, in his eighteenth year, under the ministry of William Squire, he had become a believer in Jesus as a personal Saviour, and a member of a class of which the excellent John Mathewson was leader. After having preached as a local preacher to the profit of congregations accustomed to the ministry of men of distinguished ability, he had, in his twenty-third year, been received on trial for the itinerancy, and a year later, on the recommendation of his brethren, had been accepted as a student at the English theological institution. Hardly, however, had he commenced study at that "school of the prophets," when the missionary authorities selected him and specially ordained him for the vacant post in Bermuda. Much to the regret of Bermudian Methodists, and of members of other congregations in the colony who equally prized his ministry, his residence among them proved brief. About eighteen months after his arrival his health gave way, and in the earlier part of 1852 he found it necessary to leave a people who long treasured pleasant memories of his presence among them, and to make his way to the cooler climate of Canada. After the lapse of several months his place at St. George's was taken by Thomas M. Albrighton, a young and attractive English preacher, also from the theological institution at Richmond. Assistance was at this period also given by James Horne and Thomas Smith, supernumeraries, and by John McKeen, a local preacher, connected with the military establishment.

In 1851 the Bermudian mission became a part of the Nova Scotia District. For several years it had been in-

cluded in the Antigua District, and had then been annexed to the missions in the Bahamas; the subsequent transfer to the Nova Scotia District by the Committee was prompted by the greater facilities of communication between the two places. To Nova Scotia, therefore, John B. Brownell found his way in 1854, after several months in England, his place at Hamilton having been filled by Isaac Whitehouse, a missionary of many years' service in the West Indies, and at the time of his removal general superintendent of missions in the Bahamas.

Soon after the arrival at Hamilton of the new superintendent another visitation of yellow fever, introduced, it is believed, by the washing ashore of a package of infected clothing thrown from the deck of a West Indian mail steamer, spread consternation through the islands. Fearful havoc was made among the troops and the convicts, under whose physicians, ignorant of the disease and unwilling to accept local advice, hospital losses speedily proved more severe than the ordinary slaughter of the battlefield. Of one company of Royal Engineers, sixty in number, fifty-five died within one month; several officers also fell victims to the plague. Among the latter was the acting governor, Colonel Philpotts, a brother of the well-known "Tractarian" bishop of Exeter, but a man of much broader Christian sympathies. One day in September, before returning to St. George's from a meeting of the council, he called at the Methodist parsonage to inquire after the health of Mr. Whitehouse, and expressed his pleasure at learning that that minister's temporary indisposition was not indicative of fever. On the following day Colonel Philpotts was attacked by the disease, through which, five days later, he died; his latest official act having been his sanction of a proclamation for the observance of a day of humiliation and prayer. The next officer in command died before he could

be sworn into office, and a third, who undertook to administer the government, narrowly escaped the fate of his predecessors.

No Wesleyan missionaries in Bermuda have ever fallen victims to yellow fever, though several have been attacked by it. The senior ministers there in 1853, Isaac Whitehouse and James Horne, had been thoroughly "seasoned" during a long West Indian service.[4] Previous to the outbreak of the pestilence, Thomas M. Albrighton had sailed for New York to recruit weakened energies, and his return into the jaws of death had been prevented by exposure to danger apparently quite as perilous. On the morning after a furious hurricane not a mast was left in the cattle-laden vessel in which he had sailed from New York, and three-fourths of the cattle placed beneath the upper deck had been destroyed by its wreck. When fourteen days had been spent on the disabled vessel, she was discovered by a steamer and carried back to New York, where, by the counsel of his friends at St. George's, the young minister remained for a time.

The outlook in 1855 for Bermudian Methodism was not quite satisfactory to its friends. During the second year under review a very slight increase had taken place in the population, while the earlier numbers in the Methodist societies had not been maintained. Two severe epidemics had rendered removals and deaths unusually numerous, and the frequent movements of the troops, among whom members of the Methodist Church were sometimes numerous,

[4] During a similar season in the West Indies, Mr. Whitehouse had owed his life to the persistence of Mrs. Whitehouse, who had begged the authorities to delay the interment of the supposed dead body of her husband, and had barred the door against their agents at the deferred hour, while she, with the help of native nurses, was using every effort to restore suspended animation. Though at various recent periods yellow fever has raged in the West Indies, no epidemic has broken out in Bermuda within the last twenty-six years.

and sometimes rare, had caused some fluctuation in numbers, but the most potent of all causes for decline had been the irregularity in ministerial supply. The repeated absence of a second preacher had left attention to several appointments a question of convenience on the part of a single overworked minister, and had served as a temptation to Tractarian rectors, whose ranks were kept up to the standard number by grants from the colonial treasury. But for the efforts of worthy lay helpers, and the intelligent attachment of Bermudian Methodists to the Church whose messengers had brought to their fathers a purer Gospel teaching than they had before known, more serious numerical losses must have been suffered. Happily a clearer day was about to dawn.

CHAPTER XVI.

EDUCATIONAL AND LITERARY WORK OF METHODISM IN THE SEVERAL PROVINCES PREVIOUS TO THE FORMATION OF THE CONFERENCE IN 1855.

The Methodist Revival and Education. Disadvantages of Provincial Methodists. Educational movements of other churches. Unsuccessful Methodist efforts. Andrew Henderson's academy. Wesleyan day-schools. Charles F. Allison's proposal. Erection and opening of academy. Appointment of principal. Progress of school. Ladies' academy. Charles F. Allison and Humphrey Pickard. Results of their work. Methodist education in Newfoundland. Newfoundland School Society. Sunday-schools in the several provinces. Walter Bromley. Provincial Methodist literature. Publications of ministers. Dissemination of literature. Depositories. Lack of a Provincial Methodist journal. Friendly editors. Magazine of 1832. "Wesleyan" of 1839. Magazine of 1840. "Wesleyan" of 1849.

Methodism started out from the gates of a renowned English university on its work of saving men. The Wesleys were educators before they became evangelists, and the early Wesleyan itinerants, though often lacking in a liberal education, were never disposed to question the wisdom of the maxim of their leaders, that, while to be a Christian was a man's first need, to be a "scholar" was his consequent necessity. On both sides of the ocean the Methodist Church and Methodist schools were contemporaneous in origin. In 1739, the birth-year of Methodism, John Wesley laid the foundation of Kingswood school. Methodism in America took organized form at the Christmas Conference in 1784; and in the following year the corner-stone of Cokesbury college was laid by Thomas Coke at Abingdon, Virginia.

The educational aspirations of Wesley and Coke were much in advance of many of their contemporaries. At his first Conference in 1744, Wesley called attention to the need of a "seminary for laborers," but the exacting nature of the itinerants' work, and the extraordinary growth in number of the societies formed by them, rendered the founding of such an institution at the time impracticable. Further evidence of Wesley's educational zeal was given by his introduction in 1774 of a measure for the training of the daughters of his preachers at some boarding-school of high literary character, but in this attempt he also found himself in advance of his age. The founders of Cokesbury College—called thus in honor of Coke and Asbury, Wesley's first superintendents in America—aimed at a high grade in study, and endeavored to combine with it, in the way of recreation, some features of the "technical" education so much desired in the present day, but the destruction of the building by fire a second time in a ten years' history, ended a bold venture, worthy to be classed with the much-lauded founding of Harvard College by the Massachusetts Pilgrims in the wilderness of Boston.

The Methodists of the Maritime Provinces were later in their entrance upon educational work than were the adherents of some other sections of the Church. "A brief human life," it has been said, "counts its epochs by years; institutions and nations by centuries." Our educational institutions, judged by this standard, have not nearly completed a first stage in their history. In the absence of such institutions an earlier generation of Methodists was placed at a serious disadvantage. From King's College, Windsor, aided by large Imperial and Provincial grants, Nonconformists were for many years excluded by its condition, adopted against the wish of Bishop Inglis, that all candidates for matricu-

lation should sign the Thirty-nine Articles, as well as by the regulation that "no member of the university should frequent Romish mass, or the meeting-houses of Presbyterians, Baptists or Methodists, or the conventicles or places of worship of any other dissenters from the Church of England, or where divine service shall not be performed according to the liturgy of the Church of England." No religious tests were imposed upon young men entering King's College, Fredericton, under which title the collegiate school of 1805 was re-opened in 1829, in accordance with the provisions of a royal charter, but the college was by its constitution Episcopalian. With the bishop of the diocese as "visitor," *ex officio,* the president necessarily a clergyman of the National Church, and all the members of the governing board subscribers to the Thirty-nine Articles, its pronounced denominational character was beyond question. This character, in spite of the constant public irritation caused by its liberal endowment and frequent grants from Provincial funds, and the despatch by the legislature in 1833 of two delegates to England to obtain a modification of its charter, it retained until shorn of it by a bill introduced into the legislature in 1845 by the Hon. L. A. Wilmot, and carried after a long and stormy debate. Even then, for several years, it remained practically an Episcopalian institution.

Such restrictions, in favor of a section of the Church whose adherents in Nova Scotia at least in 1825 did not number one-fourth of the whole population, naturally led to the establishment of other educational institutions. Pictou academy, founded by Dr. McCulloch in 1817, was modelled upon the Scotch colleges, but without tests or degree-conferring powers. Three years later Dalhousie College was established at Halifax by the Earl of Dalhousie, who, with the sanction of the British government, appropriated to that

purpose the sum of £9,750, a part of the funds collected at the port of Castine, Me., during its occupation in 1814 by Sir John Cope Sherbrooke, but no educational work was done within its walls until 1838, when important grants from the Provincial chest had been bestowed upon it. The further recognition of the denominational principle, given in 1838 by the rejection of the application of Edmund A. Crawley for the chair of classics at Dalhousie, gave serious umbrage to the Baptists, who for several years had been carrying on an academy at Wolfville. So vigorous was the action of the Baptist Education Society that in January, 1839, college classes were commenced at Wolfville with twenty matriculated students—a larger number than any college in Nova Scotia could then claim. Three years later, after much opposition in the legislature, and an unsuccessful effort to secure for the institution the name of Queen's, the royal assent to an act of incorporation was secured and Acadia College was successfully launched upon an honorable career. In New Brunswick, the Baptists in 1835 erected a building for a seminary which had been established a year or two earlier. For five successive years the House of Assembly voted a grant of four or five hundred pounds in aid of the seminary, but their purpose was as often defeated by the Legislative Council on the ground that it was a recognized principle that public money should not be "given in aid of religious or literary institutions for the dissemination of the peculiar tenets of the denomination by which they are established." This pretext must have been deemed most flimsy by men who were aware that the sum of £2,200 was being annually bestowed upon King's College, where the theological chair and all religious teachings were Episcopalian in character, and that a further sum of four hundred pounds per year was being granted to the Madras school, of the regular teaching in which the "Church" catechism formed an

important branch. In Nova Scotia still more determined opposition had been shown to Pictou academy, for in that province the Executive Council for eight successive years had refused to that most efficient institution the grant annually recommended by the popular branch of the legislature.

Nothing in the meantime had been accomplished in the way of direct educational work by the Methodists of the Maritime Provinces. To any combined and persistent work, the restrictions of trans-atlantic management, and the frequent removals from the country of leading men, were unfavorable. A subject so important had not, however, been wholly overlooked. In 1828 the ministers of the Nova Scotia District resolved to establish a seminary competent to afford a thorough classical education, and in the following year forwarded circulars on the subject to all parts of the country, but the popularity of the scheme proved the cause of its failure. Gentlemen from Halifax, Horton, Bridgetown and Amherst claimed for the proposed school, a location in each place, and by the urgency of their claims perplexed the Committee, who sought refuge in delay. In 1833 a proposal for the establishment of an academy for each of the two districts received the sanction of the Missionary Committee, who at the same time stated their inability to furnish any pecuniary assistance, or to allow any of their missionaries to become financially responsible for its success. Special efforts to carry out this plan were put forth in the New Brunswick District, by Enoch Wood in particular. A site was selected at Fredericton, and arrangements to build as soon as one thousand pounds should be subscribed were reached, but when a part of the purchase-money of the site had been paid, and six hundred pounds had been subscribed, the project was postponed. This failure may have been a second result of divided aims, for a gift of the necessary land and a subscription of one

thousand pounds were received from Bridgetown, as were similar offers from other places, but in some measure the apparent apathy in effort on denominational lines may have been due to the existence at Annapolis of a widely-known and popular school under the charge of Andrew Henderson. That worthy teacher had removed from Bridgetown to Annapolis in 1832, taking with him several pupils. At Annapolis his school grew rapidly, and young men met there from various parts of the two provinces. Opposition to him as a Methodist having driven him from a county building, he accepted proffered assistance, and built an academy at "Albion Vale." In this building he taught the "combined grammar and common school," and in it Methodist itinerants sometimes preached. In aid of its erection the Nova Scotia Assembly voted one hundred pounds, with fifty pounds annually for some years in support of the school. During those years pupils were constantly going forth from Albion Vale, who in later days in prosperous positions, and in distant as well as in colonial homes, were ready to acknowledge in most respectful terms their obligations to this Methodist teacher.

On the failure of the earliest scheme for a denominational academy, efforts were made in one or more quarters to establish Wesleyan day-schools. An essay of this kind in Halifax in 1829 proved unsuccessful; a second attempt, in 1839, gave some satisfaction for a time; and a third effort, in 1849, led to the maintenance for three years of a school by the late Alexander S. Reid. One or two efforts in other places were less satisfactory. The Varley Wesleyan day-school of St John, N.B., opened in 1854 in a large brick building designed for the purpose, had a more successful history; funds for its establishment having been provided by a bequest of Mark Varley, an Englishman resident for many years in St. John, to which a grant of one hundred

pounds was added by the legislature of the province. No successful attempt at the establishment of a similar school was made in Prince Edward Island previous to 1871. Early in that year one was opened in a building erected for the purpose, and known as the Methodist Academy. After a short history, the school was reorganized under the title of the "General Protestant Academy." At present, the building, like the Varley school building in St. John, is in the occupation of the city school-board. In Bermuda proprietary schools under Methodist auspices have been maintained for a time at several periods, with some measure of satisfaction.

The approach of the Centennial year of Methodism seems to have suggested successful educational action. The benevolence of Charles Frederick Allison, a member of the Scotch-Irish family of that name first established at Cornwallis, had assumed an active form upon his union at Sackville with the Methodist Church, but upon his clearer realization of divine forgiveness, a disposition to do yet larger things had been developed. In January, 1839, he addressed a letter to the chairman of the New Brunswick District. "My mind," he wrote, "has of late been much impressed with the great importance of the admonition of the wise man: 'Train up a child in the way he should go, and when he is old he will not depart from it.' The establishment of schools in which pure religion is not only taught but constantly brought before the youthful mind and represented to it as the basis and groundwork of all the happiness which man is capable of enjoying here on earth, and eminently calculated to form the most perfect character, is, I think, one of the most efficient means in the order of Divine Providence to bring about the happy result spoken of by the wise man." To these remarks he appended a statement of his intention to "purchase a suitable site, and on it provide

buildings at a cost of four thousand pounds, for the establishment of a school in which not only the elementary, but the higher branches of education should be taught, to be altogether under the management of the British Conference in connection with the Wesleyan missionaries in the provinces." With these proposals he connected a further offer of four hundred dollars per year for ten years in aid of the current expenses of the proposed academy. A preference had been expressed by some persons, on the first intimation of Mr. Allison's purpose, for a site near St. John, but all discussion ceased when it had been distinctly stated that the donor's scheme had reference to the wants of Methodists in all the Maritime Provinces and not least to those of Nova Scotia, his native province, and that in his opinion, Sackville, as a central point, easily accessible to all who might wish to avail themselves of the proposed advantages, was the more suitable place.

This offer, which had been gladly accepted by the members of the New Brunswick District at their annual session in 1839, was laid by Mr. Allison, in person, before those members of the three districts, who in the summer of 1839 met at Halifax for conference with Robert Alder upon the Centenary movement. His statements on that occasion made a deep impression. Having renewed his offer, he remarked: "The Lord hath put it into my heart to give this sum towards building a Methodist academy," and then, after a short pause, as though he had spoken too confidently, he added: "I know the impression is from the Lord, for I am naturally fond of money." On receipt of official information, the London Committee gave their warm approval to the scheme, and with a unanimous vote of thanks asked his acceptance of presentation copies of the Centenary volume and the missionary report for the year—a small but satisfactory acknowledgm nt of a sum greater than

had ever then been offered for educational purposes by any Methodist in Britain or America.

Seven acres of land having been secured, a committee chosen from the ministers of the two districts met at Sackville on January 17th, 1840, to deliberate upon matters connected with the inception of the movement. A young man, subsequently a leading architect in San Francisco, was sent to the United States to visit several academic institutions; a plan prepared by him was adopted, with the exception of a single architectural detail; and on July 9th a large number of persons assembled to witness the laying of the foundation stone. Devotional exercises were conducted by William Temple and Richard Knight, and addresses were given by Messrs. Temple, Busby, Croscombe, Miller, and Wilson, the stone being laid by Mr. Allison, who to the formula usual on such occasions added the words: "And may the education ever to be furnished by the institution be conducted on Wesleyan principles, to the glory of God and the extension of His cause."

Mr. Allison, having withdrawn from business at the beginning of 1840, gave his personal oversight to the new building, which became ready for occupation early in the summer of 1842. It was capable of accommodating eighty boarders, and was then superior in adaptation to its purposes to any academic building in the Lower Provinces. Prior to the commencement of educational work, about thirty thousand dollars had been expended for buildings, furniture, etc. Towards this sum the site and sixteen thousand dollars had been given by the founder, two thousand dollars had been contributed in the three provinces, chiefly through the efforts of Samuel D. Rice, and a grant of two thousand dollars had been made by the New Brunswick Legislature; a debt of between seven and eight thousand dollars remained on the building when formally opened. In

aid of current expenses grants were obtained from both Provincial legislatures. The deputation to the Nova Scotia Assembly obtained the able advocacy of Joseph Howe, who claimed that the location of the college on the Provincial border was at once a proof of the wise judgment of its promoters and a guarantee of its greater efficiency.

Some delay in entering upon work was caused by difficulty in securing a principal. The managers, unable to obtain the services of Matthew Richey, M.A., previously principal of the Upper Canada Academy, with whom the venerable William Bennett was to have been associated as governor, deemed it necessary to put on their most powerful glasses for a careful look across the ocean. While most of them were thus engaged, one of the number, an Englishman like themselves, turned his gaze upon his neighbor, Humphrey Pickard, then in St. John as a junior preacher and at the same time manager of the book depot there and editor of the Connexional magazine. In this young minister, trained at Wesleyan University, Middletown, under that prince of Christian educators, Wilbur Fisk, who had given him high commendation for general attainments in scholarship and tact in government, Enoch Wood discerned the man for the hour, and at a meeting held at St. John in November, 1842, nominated him for principal at Sackville. By some the nomination was received in grave doubt, if not in a spirit of opposition, and by a few the wisdom of the choice continued to be questioned until the young principal's success forced them to dismiss any lingering uncertainty.

Educational work was commenced in an informal way on January 19th, 1843. On the morning of that day Messrs. Williams, Shepherd, Wilson and Rice—ministers, with Mr. and Mrs. Allison, the principal and his wife, and Joseph R. Hea, met seven students in one of the smaller rooms of the building, where appropriate selections of Scripture were

read and fervent thanksgivings and prayers were offered. The more formal opening was deferred until the beginning of the summer term. On June 29th, numerous visitors met in the large lecture-room of the building to listen to the inaugural address by the principal, and to several speeches by others. A highly successful year followed, the names of eighty students appearing in the annual catalogue under those of a highly efficient staff, to which Albert Desbrisay and Thomas M. Wood, had been added—the former as governor and chaplain, the latter as a teacher of much repute. At the end of the eleven and a half years which preceded the building of the Ladies' Academy, the first period in the history of the institution, an average annual attendance of one hundred and eleven pupils was gratefully reported.

Early in the history of the first academy its friends became convinced that their purpose was only partially accomplished so long as they were unable to offer equal advantages to the youth of both sexes. At one of the sessions of the united district meeting at Sackville in 1847, at which several leading laymen were present, a resolution that "an academy for females, similar to the one now in existence for the other sex, is a necessity," and that the Methodist Church is under obligation to meet that necessity, was unanimously adopted. Early in the following year Mr. Allison made an offer of one thousand pounds towards the erection of an academy at Sackville for ladies, to which other residents of the township proposed to add nine hundred pounds, but four years and more passed before the amount deemed necessary by the board of trustees for the erection of the required buildings was placed at their disposal. In 1852 tenders were invited, and in July, 1854, a new building for a second academic household was pronounced ready for occupation. In the meantime the circuits

of the three districts had been carefully canvassed by ministers selected for that duty. The buildings, when ready for use, had cost $22,400; towards which $4,000 had been provided by Mr. Allison, and $14,275 had been secured by subscriptions and the sale of scholarships, thus leaving a debt upon the new academy of a little more than $4,000.

The doors of the new establishment were thrown open to lady students on August 17th, 1854. Intended public exercises were postponed in consequence of the prevalence in St. John of Asiatic cholera, but the abridged proceedings of the day were most interesting. At eleven in the morning, Humphrey Pickard, A.M., principal of the two academies; Ephraim Evans, D.D., governor and chaplain; Charles F. Allison, treasurer; Thomas Pickard, A.M., lecturer on natural science in both academies; Mary E. Adams, chief preceptress of the new school, with her associate instructors; and some other friends, were met by eighty pupils—a number much beyond expectation. An hour was then spent in devotional exercises and remarks by the principal, introductory to the organization of the first set of classes, and the instruction of the one hundred and sixteen pupils of that term. In January, 1855, Lingley Hall, which had for some time been in process of erection, was dedicated to the work of education on Christian principles. The fine organ, and full-length portraits of Charles F. Allison and John Beecham, D.D., were placed there in subsequent years.

To some yet unrevealed hand will belong the task of tracing out with minuteness the later history of the educational institutions at Mount Allison. In Humphrey Pickard, Charles F. Allison found a man whose development of the work he had originated and cherished gave him the highest satisfaction that may be gained from consecrated and wisely-used wealth. The sums given by their founder and treasurer to these institutions during his lifetime were estimated at

twenty-seven thousand dollars, to which are to be added three other thousands in bequests to the academies and college. His last and crowning act, as recorded in the minutes of the annual meeting in June, 1858, was the moving of a series of resolutions designed to ensure the establishment of the college which now bears his name. To the successful principal, to whom Mr. Allison's death was no ordinary trial, there remained eleven other years of constant toil and responsibility, with subsequent services in the securing of endowments and in the general management, such as few others at that period could have rendered. As treasurer, he so faithfully continued Mr. Allison's work that, on his retirement from the president's chair in the college in 1869, the property invested in the several educational branches was valued at eighty thousand dollars, though a serious loss had been occasioned by the total destruction by fire of the original academy. Of the benefits of his influence as a Christian teacher upon the great number of Provincial youth who passed under his care during his twenty-six years' service as principal and president, even lapsing years can give no adequate idea. "The day shall declare it."

In some brief notes, on a scrap of paper now yellow with age, a clerical speaker at the opening of the original academy thus outlined the purpose of its founder: "This building, it was said, is to be resorted to for those acquirements which will furnish men properly qualified for any station in life. Here the teacher will be fitted to take charge of youth, the minister to instruct his fellow men, the magistrate to enforce human law, the judge to decide upon legal cases in dispute." That the good man then indulged in no mere flight of fancy, but that he rather saw "through a glass darkly," will be felt when some alumnus of Mount Allison shall, for love's sake, have prepared a life-record of her early pupils and her graduates; for these are to be found in the ministry of

our own and of other sections of the Church, among the presidents and professors of Provincial colleges, among the lieutenant-governors of the Dominion, in the senate and lower house of the Canadian legislature and in the Provincial legislatures, among the superintendents of Provincial education, on the bench of the higher courts of the Dominion and of the separate provinces, on the list of winners of the coveted Gilchrist scholarship, and in all those professions which society sees fit to entitle "learned." They are found also among the leading men in business circles and agricultural pursuits, and, last but not least, among that enlarging class of womanhood whose true representatives find no disqualification for womanly duties in the fact that from an educational standpoint they are at once the peers of their husbands and the guides of their sons. For their educational enfranchisement such women in the Maritime Provinces will ever be grateful to the Methodist educationists at Mount Allison, who enjoy the distinction of being the first in the British empire to give to woman the right of admission to the various degrees of a college course.

In Newfoundland education has always been under denominational control. The earlier Wesleyan ministers saw with sorrow the almost universal ignorance in many populous settlements, and did all in their power to lessen it by the establishment, as early as 1814, of Sunday-schools. Defective as such means were, through the lack of competent teachers, hundreds were indebted to them for ability to read their Bibles and hymn-books. These Methodist Sunday-schools had become so numerous in 1824 that nearly twelve hundred children and a large number of adults were availing themselves of their help. To meet in some small measure the educational needs of their missions in the colony, the Wesleyan Missionary Society decided to make a small annual grant towards the support of day-

schools, three of which were in operation in 1825. These three schools and the thirteen others under the auspices of the Society for the Propagation of the Gospel, furnished, with the exception of Sabbath-schools, the only educational facilities for the seventy thousand persons scattered over the colony.

In view of this dearth of schools, the Wesleyan ministers in general hailed with pleasure the entrance into the colony, about this period, of the agents of the Newfoundland School Society.[1] According to the constitution of that Society, the teachers were to be members of the National Church, and the schools were to be conducted as much as possible on Dr. Bell's "Madras system," but managers were enjoined to avoid a too strict interpretation of their denominational character. So liberal and evangelical was the character claimed for the new society, by its first agents and in its earlier reports, that the Wesleyan Missionary Society made a small grant from its treasury towards its support, and several Wesleyan missionaries took a deep interest in its work. But denominational partnerships seldom prove satisfactory, especially when the fulfilment of verbal guarantees is wholly dependent upon the tempers and tendencies of agents and sub-agents. Several of the teachers, in expectation of deacon's "orders," found in that prospect an incentive to such proselytism as broke up several Wesleyan Sunday-schools, and under Bishop Spencer's management the teachers became such useful auxiliaries that he at length spoke of the school as his "right arm." Thenceforward all but Episcopalians were excluded from their management,

[1] This English Society owed its origin to the efforts in 1823 of Samuel Codner, a retired Newfoundland merchant, who had witnessed the ignorance of many of the colonists, and had resolved to rescue their children, as far as lay in his power, from a similar fate. From him the Society received public advocacy and large gifts of money. The British government acknowledged the utility of this institution by giving it liberal aid,

and Methodists were sometimes driven to a defensive attitude in the maintenance of their rights.[2]

Initiatory action for the promotion of education was taken by the colony in 1843. In that year the legislature resolved to grant an annual sum of five thousand pounds, one-half of which should be appropriated to Protestant, the other half to Roman Catholic, schools. Educational districts were defined, and school-boards were appointed for each. In any district where the majority of the inhabitants were Protestants, the schools were placed under a Protestant board ; where Roman Catholics were most numerous the schools were given in charge of a Roman Catholic directorate. Certain amounts were at the same time placed at the disposal of the denominations previously embarked in educational work, the Wesleyans receiving two hundred and fifty pounds annually as their share. With this scheme, involving a recognition of their denominational status, the Wesleyans of the colony were satisfied, but they nevertheless failed in the attainment of their anticipated success ; in part because of delay in the formation of an educational society in consequence of heavy losses through the St. John's fire of 1846, and in part through the impossibility of obtaining properly trained teachers.

[2] The Newfoundland School Society, now known, after two changes of name, as the "Colonial and Continental Church Society," is still at work in several parts of British North America. The course above described would justify none in withholding from its agents, in general, the tribute due to their efforts in Newfoundland. Many have been taught to read who would have remained in ignorance, and large numbers of Bibles and other religious publications have been circulated by its agents, who have also often comforted the sick and dying. The steady maintenance of evangelical principles by the Society gave the late Bishop Feild "infinite trouble," and, in the words of his biographer, "constantly thwarted his action and his wishes." "Unhappily," the bishop wrote to a friend in England, "I cannot act with the Newfoundland School Society, for they will tolerate only 'evangelical' men, and they have decided, I know not by what means, that I am not one." Perhaps no better certificate of the truly Protestant character of the Society could be desired, than these statements from the pen of the hard-working, self-denying, but narrow-minded, bishop of Newfoundland, and his biographer, the assistant-secretary of the Society for the Propagation of the Gospel.

Through an effort to aid the several denominations in obtaining suitable teachers, Newfoundland statesmen first learned the difficulty to be encountered in the application of an unsectarian school system to the peculiar circumstances of the colony. In 1843 the sum of three thousand pounds was voted for the establishment at St. John's of an academy for the higher education of youth, whether Protestant or Roman Catholic. So great, however, was the selfish pressure from a certain quarter that the scheme soon proved a failure. In 1850 three academies were founded by the government, one for the Episcopalians, another for the Roman Catholics, and a third, or General Protestant academy, for the Methodists, Congregationalists and Presbyterians. In a short time the Methodists, who were opposed to a subdivision of the Protestant grant, found it necessary to protest against the merging of their interests in the General Protestant academy, and to ask by petitions from various circuits for a sum in proportion to their equitable claims for the support of a classical school to be placed under Wesleyan management. Non-compliance for several years with the request served to give unity of purpose to Wesleyan effort. As a result a society was formed in 1851 under the designation of the Newfoundland Wesleyan Methodist School Society, which under a later designation of School and Agency Society, became a useful factor in the work of education and evangelization. Under its auspices the Wesleyan Normal day-school was opened in 1852, and placed in charge of excellent teachers from the Glasgow Normal School.

In accordance with action taken in 1875, when the Newfoundland legislature seemed to regard the passage of a free, unsectarian school measure as beyond the region of practical politics, Episcopalians, Wesleyans and Roman Catholics receive an amount for their own schools from the

public treasury, in proportion to their numbers; separate boards of education control the schools of each denomination, and a superintendent, appointed by the government, watches over the schools of the religious body of which he is the representative. The Methodists of the colony, defeated in their opposition to the subdivision of the Protestant grant by the stronger influence of the Episcopalians, resolved to move earnestly on in the track prescribed for them. Their academy at St. John's and grammar-schools at Carbonear and Harbor Grace have been fortunate in their principals and teachers; their nomination of George S. Milligan, LL.D., for superintendent of their educational work has been equally satisfactory to the government and to the Methodist public; and a college at St. John's has been in efficient operation for three years under a superior staff of educators.

At an early period in Provincial history the Sunday-school was an important factor in general elementary education as well as in religious knowledge. The number wholly indebted to such aid in rudimentary instruction would now seem beyond belief. Here and there in the Lower Provinces a school of the kind might have been found very early in the century, but about 1817 an important impulse was given to their numerical growth by the influence of Walter Bromley, previously captain and paymaster in the 23rd regiment (Royal Welsh Fusiliers), whose measures in behalf of religious and secular instruction in Nova Scotia render his name worthy of pious memory. The pure influences of a Christian home had followed him into a gay, thoughtless life as an officer, and at a time of especial danger in Halifax, into which excesses at the mess had led him, had brought about a partial reformation of life. In 1810 he had sailed with his regiment for Portugal, and while in that country, through an interview with a young priest, who hoped to lead him to

an espousal of Roman Catholicism, he had learned the value of the religious training which enabled him to instruct the young priest in a purer creed which deeply impressed him. Through the recall of early teachings the instructor reaped a blessing, and during the study of a borrowed Bible entered upon a new life. Soon after his retirement from the army in 1813 on half-pay, he returned to Halifax. There in the same year he established the Royal Acadian school, conducted on Joseph Lancaster's unsectarian system and held at first in the Duke of Kent's theatre. Leading Methodists among others gave their patronage to the school, which soon proved most successful. Enthusiastic and energetic in his work, Bromley asked for no day of rest. In his school-room, reduced in size by the use of the old stage-scenes, a Sunday-school was also carried on under his superintendence. At the third annual inspection of his establishment he informed his visitors that more than one hundred apprentices and others had availed themselves of the instruction given in his Sunday-school. More pleasing to the earnest worker than the two hundred pounds granted him by the legislature in appreciation of his services was the imitation of his Sabbath labors in other parts of the province, especially by the Presbyterians at Pictou.[3] In 1825 similar schools were in operation in most of the towns and in several of the country settlements of the Maritime Provinces. At Liverpool in the summer of that year, ninety scholars were being taught; in St. John, where a Sunday-school union had been formed in 1822-23, the school was suffering from the secession of that period, which had reduced its pupils to eighty in number; at Fredericton a school of sixty-five children was giving promise of its useful

[3] Sunday-schools about this period were so highly regarded in Upper Canada that the legislature one year granted one hundred and fifty pounds for the use and encouragement of such schools, and for the purchase of books and tracts for the remote and indigent settlements.

future; at Charlottetown and the neighboring settlements one hundred and eighty scholars were receiving religious instruction; while in Halifax, where previous to 1824 the children of the congregation had been catechised on Saturday afternoon by the pastor, Robert L. Lusher, the attendance at the Sunday-school, as reported at the first anniversary, in 1825, had reached one hundred and sixty-seven, for the accommodation of whom the room erected at the rear of the church had become too small.[4] In Newfoundland and Bermuda, where such schools had for some years been in existence, many of the scholars were adults.

No section of the church has made a larger and happier use of literature than the Methodist has done. Its early days in the Lower Provinces were beset by special difficulties. It was at variance theologically with other denominations, its usages were different from those of others. The literature previously introduced into the country had been almost wholly Calvinistic in teaching; there was a pressing need, therefore, for a literature of its own, for purposes of explanation, defence, propagation and education. Initial steps in this direction have been described in a former volume.[5] They had reference to the introduction of a distinct class of literature, and not to its preparation. That the earlier Methodist fathers in the Provincial ministry were ignorant men, as has sometimes been charged, cannot be admitted; that they were not as a class, in the popular sense of the term, a learned ministry, may readily be conceded. The pulpit was their throne, and from it, believing themselves loved with a great love which made them too strong for the narrow logic and contracted exegesis which

[4] It is probable that the Sunday-schools conducted by Walter Bromley, and, for a short time, by General Beckwith, later known by his religious labors in the Waldensian valleys, had delayed the formation of a Wesleyan school.

[5] Vol. I., pp. 184-189.

denied the possibility of mercy to any human creature, they set forth, with all the force of a definite conviction, the doctrines of free grace and full salvation. They became itinerant preachers for a single object, and, concentrating their whole time and force and stern common sense upon it, they frequently "rose by the upward gravitation of natural fitness" to the possession of a pulpit power beyond the expectation of early admirers. A number of published sermons attest possession of literary force too rarely put into exercise, in part because of their unsettled life as itinerants. In spite, however, of this nomadic life, the literary ventures of former Methodist ministers in the Maritime Provinces were neither less rare nor less successful than those of ministers of other churches. From a literary standpoint, Joshua Marsden's "Narrative of a Mission," to Nova Scotia, New Brunswick and Bermuda, during the years 1804-12, in a series of letters to James Montgomery, is above the average of the publications of that day.[6] In biography Matthew Richey's "Memoirs of William Black," is of acknowledged value and ability; and in polemics, George Jackson's volume on the subjects and mode of baptism, if somewhat repellant through the rudeness of the dress in which Anthony Henry's establishment in 1824 clothed it, is by no means unworthy of study, though subsequent volumes upon the same topic are legion. No less worthy of honorable mention were the several tractates on controversial subjects from the ready pen of

[6] Joshua Marsden published six 12mo volumes and one octavo, some of which had a wide circulation. The present accomplished editor of the English "Wesleyan Methodist Magazine," Benjamin Gregory, M. A., at the end of a grateful tribute to the memory of Joshua Marsden and Agnes Bulmer, two poetical contributors to the magazine in former days, remarks: "And I am far from being the only one who owes much to these Methodist poets. A distinguished member of parliament assured me that he traced to Joshua Marsden's verses the awakening of his intellectual life, and the creation of his taste for literature; and he thereupon poured forth some rich quotations."

Alexander W. McLeod, and the graceful "Memorials of Missionary Life in Nova Scotia," by Charles Churchill.

For many years the methods used for the dissemination of Methodist literature were of the most unpretentious kind. Alexander Anderson had, no doubt, a successor in some Halifax merchant who devoted two or three shelves in his establishment to important English Methodist publications and a few other books of a religious character, but the agents most relied upon were the circuit preachers. By some of these this branch of their work was most faithfully attended to, as the number of very old volumes of the Arminian or Wesleyan Methodist Magazine, or of the other and somewhat later Methodist serials still to be found in some sections of the country clearly testifies.[7] At length, in 1839, in accordance with a suggestion from England, a depot for the sale of English Methodist and other publications was opened in Halifax at the residence of Charles Churchill, who promised personal attendance to business until eleven of each morning. In addition to the standard theological works in the first list advertised, were a few "novelties," among which were classed Barrett's "Essay on the Pastoral Office," Edmondson's "Elements of Revealed Religion," the works of John Harris, author of "Mammon," and those of Krummacher. This depository ceased to exist after the lapse of a few years, the high prices asked by John Mason, of the London book-room, having rendered a profit impossible. A second attempt was made in 1852, which through arrangement of the district meeting was

[7] The Religious Tract Society, of London, at one time determined to place a permanent library of its publications in the parsonages of each of the leading stations occupied by the English Missionary Societies. In 1836 that Society sent a selection of its issues, with a promise of future publications to several of the stations occupied by Wesleyan Missionaries in the Maritime Provinces. These libraries were long since scattered. The St. John Religious Tract Society, formed in 1831, and supplied wholly by tracts of the London Society, was for some years actively supported by the Wesleyan ministers of the city.

handed over by Alexander W. McLeod to the venerable William Croscombe, under whom it became an agency for orders rather than a depot for sales. A similar depot for the sale of Methodist books was established at St. John in 1840, but it languished after a time and in 1847 had ceased to exist. A year after the organization of the Eastern British American Conference, a book-room on a more extensive scale was established in Halifax, with a branch in St. John.

For a long period the Methodists of the Lower Provinces' Districts were placed at some disadvantage in the dissemination of denominational intelligence. The English "Missionary Notices" provided a very limited and exceedingly circuitous medium of communication; the ministers stationed in the larger towns were obliged, therefore, to make the best possible arrangements with the publishers of the few Provincial journals of the day. Of the religious department of the *Philanthropist*, a weekly paper commenced by Edward A. Moody in Halifax in 1824, William Temple had charge; and of the *Religious and Literary Journal*, issued weekly in St. John in 1829, Alexander McLeod was the competent editor. In 1832, however, the ministers of the two districts, desirous of a more official and untrammelled medium of communication with their churches, resolved to publish a magazine of their own. As it was a private risk, the sanction of the Missionary Committee was not deemed necessary, and in March, 1832, the first number was issued, under the title of the "Nova Scotia and New Brunswick Wesleyan Methodist Magazine." It was a quarterly of sixty-four pages, neatly printed by the late Jacob S. Cunnabell. The appearance of the magazine immediately aroused opposition on the part of the Missionary Committee in London, who feared at once an injurious effect upon the sale of English Connexional periodicals, and an entangle-

ment in any possible financial loss; the Secretaries for these reasons pronounced the action of their missionaries unconstitutional, and demanded the immediate discontinuance of the magazine. In consequence of orders so imperative four numbers only appeared—few enough to involve the manager, William Temple, in some anxiety and a little financial loss, but quite sufficient to indicate to Methodists of later years the wealth of Christian record and biography which, through such a medium, might have been preserved. The Provincial ministers, unwilling to abandon a periodical they had found to be beneficial to their people, subsequently placed the matter before the Committee in a constitutional way, but only received an evasive reply about lack of time for proper consideration. Such action seemed the more unwarrantable because, through the enlargement of the mission field, the space devoted in English Wesleyan publications to any one section of the work, in particular an old and familiar sphere, could be but very limited; and because English Methodism had not at that time any official or semi-official weekly newspaper.[8] Thus repressed, the leaders in Provincial Methodism found themselves again under special obligations to the secular press, as well as to the general religious papers, among the managers of which they had numerous influential friends.[9] Of the religious columns

[8] Three years later Enoch Wood, whose judgment on this subject will be regarded as conclusive, wrote to William Temple: "The suppression of the magazine was impolitic, to speak in the mildest terms. . . . It would have lived and been a great blessing. In education and publications we are much behind-hand. We have influence and means sufficient to support a press and book-room of our own."

[9] Among those belonging to this list may be named: John Sparrow Thompson, of Halifax; Alexander McLeod and William Till, for years publishers of weekly journals in St. John; John Simpson, Queen's printer in Fredericton, and, somewhat later, James Hogg, from 1844 publisher of the Fredericton *Reporter*, and James A. Pierce, of the Miramichi *Gleaner*. The names of most of these, all of whom were Methodists, have appeared in previous pages. John Sparrow Thompson, from the North of Ireland, was a consistent Christian, and an earnest Methodist. As editor of the *Pearl*, as in previous connection

of the *Christian Reporter and Temperance Journal*, commenced in 1834 by William Till, and continued by him until its discontinuance in 1840, Enoch Wood, for a part of that period at least, had charge.

After some further communication between the chairman and the English Committee, through which no definite arrangement was reached, the first number of the *Wesleyan*, a neatly printed paper of eight small pages, was issued in February, 1838, from the press of William Cunnabell, Halifax. With the fourth issue it was enlarged to sixteen pages of the previous size. This paper, commenced under the management of Alexander W. McLeod, assisted by Charles Churchill, was published once a fortnight. At the ensuing meeting of the Nova Scotia District, it was placed under the charge of a committee who became responsible for its character and financial management, and in consequence of the removal of the original proprietor and editor from Windsor to Guysboro', Charles Churchill was placed in charge as editor, with John H. Anderson, a young merchant, as general agent. This well-conducted paper ceased to appear in 1840, in consequence, it is said, of influence exerted by the English Committee, who, however, gave their official sanction to the publication at St. John of a magazine for both districts. So great was the dissatisfaction caused by the intended discontinuance of the *Wesleyan*, that in its final issue a proposition appeared for the publication of a paper to be called the *Christian Herald*, to be "devoted to the interests of science and religion, and of Wesleyan Methodism in particular." The *Christian Herald* secured a some-

with other papers, he rendered useful service to Methodism. His early advantages had been few, but by sheer effort he had brought himself up to a highly respectable position. Joseph Howe often consulted him on literary subjects, and Mr. Thompson reported Howe's great speech in the celebrated libel case in 1835. James Hogg, a fellow-countryman of John S. Thompson, was a vigorous writer, of good literary taste, and a faithful Methodist.

what large and deserved circulation in Nova Scotia, but the Committee having forbidden their preachers to "encourage or in any way connect" themselves with it, it ceased to be issued during the following autumn, and its publisher, William Cunnabell, turned his attention to the publication of the *Morning Herald*, a tri-weekly, and the first penny paper offered in Nova Scotia. Thus it came to pass that Methodism alone, of religious bodies in Nova Scotia, had no power to speak through a paper of its own.[10]

The "British North American Wesleyan Methodist Magazine" made its appearance in September, 1840. Any financial loss was to be met by the preachers of the three provinces; any profits were to be devoted to the spread of the work of God. The first funds were obtained in the way of loans from the various ministers, ranging in amount from five to fifty pounds. The place of publication was St. John; the earlier editors were Enoch Wood and William Temple, of both of whom Humphrey Pickard became the successor. After a discontinuance of a year, the publication of the magazine was resumed in 1845 and continued until 1847, the final volume having been printed by James Hogg, at Fredericton.

The conviction that a weekly paper was an imperative necessity to Provincial Methodism had now become general. Humphrey Pickard, while in Britain in 1848, approached the Secretaries and secured a promise of their sanction of such a paper. Ephraim Evans, a former editor of the *Christian Guardian*, who had been transferred to Nova

[10] The apparently unaccountable fear, on the part of the Committee, of a paper under control of their missionaries in the Lower Provinces, was the evident result of their failure to control the utterances of the *Christian Guardian*, the Methodist paper in the Upper Provinces, whose bold, independent editor, Egerton Ryerson, would not be silenced. It is only justice to the Committee to say that some of that editor's own friends feared that his manly utterances in his strife with the High Church party in Upper Canada might be understood to favor a spirit of rebellion.

Scotia as chairman in 1848, also felt deeply the need of a denominational organ. A little later, Alexander W. McLeod, prevented from going to Newfoundland as chairman by the declining health of his wife, and awaiting further instructions from England, was advised by Ephraim Evans to commence the publication of a Methodist paper. The responsibility of the movement having been assumed by Messrs. Evans and Pickard, the first number of the *Wesleyan* appeared in April, 1849. Seven fortnightly numbers met with such approval that, with the somewhat reluctant consent of the English authorities, it was continued as a weekly paper for Maritime Methodism, with A. W. McLeod as editor. Of this paper Dr. McLeod continued in charge until his regretted removal in 1854 to the United States. In July, 1852, under his management, it became a large four-page paper, with the extended title of *The Provincial Wesleyan.* On the removal of its earliest editor, Matthew H. Richey, Esq, eldest son of Matthew Richey, D.D., and in later years, lieutenant-governor of Nova Scotia, took the editorial chair, retaining it until 1860, when Charles Churchill, previously book-steward, undertook the additional task of editor. In 1875, under the control of Alexander W. Nicolson, the *Wesleyan* re-appeared in its eight-page form, and in 1879 its editorial management became a separate department

CHAPTER XVII.

METHODISM IN THE MARITIME PROVINCES IN RELATION TO THE STATE AND TO OTHER RELIGIOUS AND PHILANTHROPIC MOVEMENTS OF THE PERIOD.

Methodism in relation to the State. Episcopal domination in early days in the several provinces. Struggle for the right to solemnize marriage. Opposition at Fredericton. Suspension of Enoch Wood's commission. Courtesy of Sir John Harvey. Firmness of George Cubitt in Newfoundland. Roman Catholic assistance. State aid. Influence of other churches on Provincial Methodism. Liturgical forms and church millinery. The prayer-book in Newfoundland. The gown. Influence of Methodism on other Provincial churches. Methodist effort in the temperance reform.

In no part of the world has the Methodist Church sought to secure any special advantage from the State. The motto, "A fair field, with no favor," has been descriptive of the highest earthly ambition of her sons, few of whom have ever been contented in the absence of the realization of that idea.

In the Maritime, as well as in the Upper, Provinces, for many years after the arrival of the Loyalists, it might truthfully be said that a man lost caste by being a Nonconformist, in the English acceptation of that term. Though as early as 1812 the members of the House of Assembly in Nova Scotia informed Sir John Cope Sherbrooke of their determination not to make provision from the Provincial revenues for the support of the Church of England in the colony, that section of the Church long retained its hold on privileges denied to others. Through the generous gifts of

the British and Provincial governments at various periods, and by means of its prestige as the church of the authorities, and the large amount of patronage at its disposal through the old "Council of Twelve," it had obtained a power which was long used for the restriction of the rights of those beyond its communion, although at the abolition of the Council in 1837, the adherents of other sections of the church constituted four-fifths of the inhabitants of Nova Scotia, as they for some time had done. From an early period to the year just mentioned, that Council had virtually ruled the country, notwithstanding the existence of a representative assembly. Its members, among whom were the bishop of the Episcopal Church, the chief-justice of the province, and the collector of customs, resided at Halifax, and, holding their seats for life, treated the people, and frequently the people's representatives, with a lofty indifference. In New Brunswick, through a somewhat similar "Family Compact," the domination of the Episcopal Church had from the first been most oppressive. For the establishment of that body in the several parishes Provincial revenues were freely used, though most promptly denied to the adherents of other churches. About 1818 a law was passed which in a short time unseated Joseph Crandall, a Baptist minister representing the county of Westmoreland in the Provincial Assembly, because he sometimes preached at Fredericton, while an Episcopal minister, known officially as "the Honorable and Reverend" Jonathan Odell, died in 1818, holding at the time the offices of Provincial Secretary and Clerk of the Council. In Prince Edward Island similar appropriations of property and exercise of power took place, in view of which the colonial legislature in 1830 adopted a petition to the British government, asking permission to use for the support of schools the one hundred acres of land set apart in each township for the maintenance

of a minister of the Gospel, to which lands, in the absence of any specifications, the Episcopal Church claimed an exclusive right. In support of this petition, the representatives alleged that the Episcopalians formed a very small proportion of the population of the island, having at the time but two churches, to one of which members of the Church of Scotland possessed a joint right, while on the other hand numerous other places of worship were scattered over the Island.

In New Brunswick alone Nonconformist ministers were obliged to take out special licenses to preach Several of the Methodist missionaries to that province, who had duly appeared before the Lord Mayor of London, and from that functionary had received documents authorizing them to preach the Gospel in any part of the British dominions, were nevertheless obliged on their arrival in New Brunswick to take out special licenses, the injustice of the act gaining a deeper color from the bitter spirit shown by the officials in its enforcement. On one occasion, when Richard Williams had introduced several ministers at the secretary's office for the purpose of taking the oaths and receiving licenses, their insolent treatment by the official drew from the dignified chairman of the district words of rebuke, and caused the more gentle Michael Pickles to leave the office in disgust.[1]

The final point of contention with the State, on the part of the Methodist and certain other non-episcopal churches in the several provinces, was in reference to the solemnization of marriage.[2] Of the ministers of all the religious

[1] Mr. Pickles was told by a Presbyterian minister that he had persisted in preaching without a license on the plea that the writing of a sermon through the week and the reading of it on Sunday could not be considered preaching.

[2] In the Montreal *Herald* of August 26th, 1820, there appeared the following: "At the last Court of Assize, at Cornwall, U.C., Joseph Sawyer, a Methodist preacher of Maltilda, was convicted of having

bodies in the several provinces, only those of the Churches of England and Scotland, Quakers and Roman Catholics were permitted to marry by license. In Prince Edward Island, in 1832, permission was given to all ministers in charge of churches, without restriction, to perform the marriage ceremony, though marriages had occasionally been solemnized at an earlier period by Methodist ministers, probably by publication of banns. In Nova Scotia also, marriages had thus been performed by Methodist missionaries, but many years of effort were necessary to secure the removal of invidious distinctions. To an Act giving to ministers of all denominations the right to marry by license, passed by both branches of the legislature in 1819 and sent home by Lord Dalhousie with a suspending clause, the Prince Regent refused his assent, alleging, as the last and most forcible of several silly reasons, that the Act, if assented to would entirely pass by the Established Church, impoverish its revenues and degrade its authority." Lord Bathurst, not content with the disallowance of the measure, requested the governor also to disallow any future bill having the same object in view. In 1832 a similar Act was passed, to come into operation when the royal assent should be received, which assent its advocates secured two years later. By this measure, however, Nonconformist ministers were only permitted to officiate in cases where both the persons to be married were adherents of the denomination of which the minister was a representative. With some unimpor-

solemnized marriage. This act not being legal in a Methodist preacher in that province, he was sentenced to fourteen years' banishment, and to leave the province within seven days after his sentence. May this wholesome example be universally followed for the sake of His Majesty's liege subjects." If this item of news were correct, the punishment must have been remitted in whole or in part. Dr. Carroll refers to Joseph Sawyer at this time at Cornwall, as a "located" preacher and former presiding elder, but makes no reference to this arrest. The extract will at least serve to illustrate the spirit of the period. In 1831, after a struggle of twenty-five years, it became legal for the Methodist ministers of Upper Canada to celebrate the rite of marriage.

tant changes this law remained in force until 1847, when all unjust restrictions were swept away, and the ministers of the several denominations were placed on an equal footing. In New Brunswick a measure similar to that passed in 1832 in Nova Scotia received the royal assent in 1834. It had only been carried through the two branches of the legislature by the most strenuous effort on the part of Charles Fisher and Lemuel Allan Wilmot in the lower house, and of Edward B. Chandler in the legislative council, successors in this line of effort to Stephen Humbert; and it was not allowed to go into operation without all possible annoyance to the ministers enfranchised by it. Questions were continually raised respecting the proof necessary to entitle applicants to receive a commission to celebrate the rite of marriage by license. One day a contest on this point, between Richard Williams and Enoch Wood on the one hand and the provincial secretary on the other, led the first-named minister to stretch out his brawny arm to its full length as he looked the official directly in the face and exclaimed: "The Minutes of Conference, sir, is the highest authority in the world." In some cases, ministers found themselves obliged to travel to Fredericton to visit the secretary's office in person, in others they were made to wait for months for the legal commission, for which they were charged the sum of thirty shillings. The proceedings throughout were a practical comment on the statement made by the secretary in his own office to one of the Wesleyan ministers—that if the issue of the commissions were dependent upon his disposition the matter "would soon be settled."

A new difficulty then arose. The first marriage performed in New Brunswick by a Methodist minister was that of the late Samuel Duncan McPherson, of Fredericton, Enoch Wood officiating. When the marriage had been

postponed for a month, in consequence of the delay in the delivery of Mr. Wood's commission, Mr. Wood and Mr. McPherson together called upon the secretary, who even then evinced his lack of courtesy by advising the younger man to take time to think of the step he was about to take. When, at length, the marriage had taken place, fault was found by certain parties, who asserted that the young lady concerned was not a Methodist, because her parents were Episcopalians, although for a year she had attended services in the Methodist church, in which her father held a pew. On hearing the complaint the provincial secretary sent for L. A. Wilmot, and informed him that Mr. Wood was liable to be sent to jail. "He is ready to go there," replied the young lawyer, but to that intimation he added the suggestive assurance that any attempt to send the minister to prison would raise such a storm about the official as would land him elsewhere. The secretary soon, however, found his opportunity. The Methodist ministers in the province in general made common cause with their brother at Fredericton, who claimed that the words, "being of that denomination," which had been introduced into their commissions by the executive council for the purpose of limiting their solemnization of marriage to Methodists only, were contrary to the spirit and wording of the law, for which reason he resolved to set the limitation at defiance. Soon after his removal in 1836 to St. John, he found opportunity for carrying his resolution into effect, and followed his action by a protest to the issuer of licences against that official's repeated questioning of persons wishing to be married by him. On the facts of the case having been made known to the executive council, that body withdrew Mr. Wood's commission by proclamation in the *Royal Gazette*. The attorney-general, when asked why an action had not been brought against the offending minister in the

courts, significantly replied that, "it was of no use doing that, for no jury in the country would be found to give a verdict against him." During the session of 1838 a Declaratory Act, removing the offensive clause, passed both houses, but with a suspending clause, which for some time delayed its effect; and the determined preacher at the end of thirteen months again secured his commission. In an address of the period to Sir John Harvey, lieutenant-governor of the province, the ministers assembled at their annual meeting gratefully recognized that gentleman's courteous treatment and successful efforts to secure them their due rights in reference to the marriage laws. In 1846 the adherents of the several denominations whose ministers were obliged to procure commissions to perform the marriage ceremony—at times at the cost of no little expense and inconvenience—petitioned the law makers of the province for the abolition of the requirement as an unjust distinction, and also a reflection upon the loyalty of their ministers, but several years elapsed before the unrighteous demand was swept from the statute-book.

In Newfoundland, previous to 1817, notwithstanding frequent representations to the British government, no marriage law expressly adapted to the scattered population of the colony had been received. The few Episcopal ministers in the colony, in accordance with English training, considered themselves as alone authorized to perform the marriage ceremony, and affected to treat such unions as were solemnized under other auspices as of doubtful validity. The great majority of the inhabitants, on the contrary, had been accustomed to regard all marriages performed by any ministers or magistrates as of full legal obligation. In 1816 the point was raised by David Rowland, Episcopal minister at St. John's, who addressed a memorial to the governor, Sir Francis Pickmore, in which he informed him

that "the Methodist ministers have lately taken upon themselves to solemnize the rite of marriage in that town, contrary to the laws of the realm and to the irreparable injury of the persons concerned and their innocent offspring;" and requested him to adopt measures to prevent the recurrence of a so grievous abuse. Sir Francis, on receipt of the memorial, sent for Messrs. Cubitt and Sabine, the Methodist and Congregational ministers at St. John's, to reason with them upon the impropriety of their course. Both ministers, in reply, stated that there was no law to prevent them from doing as they had already done. The governor then endeavored to secure from them a promise that no marriages should in future be performed by them in any place in the colony where an Episcopal minister might be found, but with praiseworthy independence they refused to submit to any restriction, and assured him of their readiness to abide by the consequences. The result of their action was soon seen. During the following year an order reached the colony which virtually limited the right to celebrate marriage to the ministry of the Episcopal Church, under rules similar to those in force in the United Kingdom. The consequences of this unrighteous law, the promoters of which lost sight of the small number of Episcopal ministers in the colony, were soon observed in the great number of illegal unions in various sections of the island. By a change in the law, made by the legislature is 1824, all ministers and religious teachers, not engaged in secular business, were authorized to perform the marriage ceremony in any case where the contracting parties could not reach "some church or chapel belonging to the Established Church without inconvenience" —an arrangement most beneficial to the more remote stations, but continuing the total prohibition of marriage by Wesleyan ministers in such Methodist centres as St. John's, Harbor Grace and Carbonear. Under its restric-

tions an English lady, who came to the colony to be married to John Smithies, a Wesleyan missionary, found it necessary to take up her residence for a time at Blackhead, where no Episcopal minister had been placed, in order that the marriage ceremony might be performed by a minister of her own communion. Roman Catholic priests could secure permission to officiate by payment of a certain tax to the Episcopal authorities, but Methodist ministers in the more populous districts could in no way obtain the coveted liberty.

This state of affairs soon came to an end under the new constitution granted the colony. During the first session of the elected legislature, in consequence in part, it has been claimed, of strong Roman Catholic effort, a new law was passed, which rendered all marriages performed within a certain period legal, removed all restrictions upon non-episcopal ministers, and gave the governor of the colony permission under certain circumstances to authorize the solemnization of matrimony by magistrates, teachers and even private individuals. In the petition of Dr. Fleming, the Roman Catholic bishop, reference was made to the "painful condition in which a large and respectable portion of fellow-Christians, the Dissenters of the country, are placed," and a request was preferred for the repeal of the "un-Christian and unwise law" which denied to "the Dissenters and Methodists of the Island the privilege of olemnizing marriage in their own church and by a clergyman of their own establishment." By the strong Roman Catholic majority in the legislature Dr. Fleming's request was well understood to have all the force of a command, and was interpreted accordingly. Several years after the passage of this measure, some effort was made to secure such a construction of its provisions as would abridge the liberties of Methodist ministers, but in securing favorable

opinions from high legal authorities, and resolving at all costs to maintain their rights, those ministers proved that, in a case of endangered liberty, as well as in one of threatened national conflict, "the surer way to maintain peace is to be prepared for war."

In Bermuda, in 1835, John Barry, with the consent of the attorney-general of the Islands, performed the first marriage ceremony recorded in the denominational register. At a much earlier date, however, other Wesleyan ministers had officiated in a similar way, probably after publication of banns and without any further restriction, so far as is now known. During the three years ending with December, 1838, thirty marriages found a record in the Methodist register. At a subsequent date some doubt respecting the validity of these and certain other marriages seems to have arisen, in consequence of which the legislature in 1847 passed an Act confirmatory of all marriages celebrated in the Islands by ministers of the Presbyterian and Methodist congregations, and by "other Protestant Dissenting ministers or teachers." A second Act, passed during the same session of the legislature, gave express permission for the performance, either by publication of banns or by license, of the marriage ceremony by ministers of any denomination.

Direct aid from the State, for the support of the Methodist Church in the Lower Provinces' Districts, has been received in Bermuda alone, and there only to a limited extent. The sums granted in other colonies in aid of higher education have been regarded by the recipients simply as a just and only partial return for educational service which the State must otherwise have undertaken at a much larger cost, or have allowed to remain undone with great injustice to its youth. Money expended on Methodist education in Newfoundland has been given by the

colony wholly in accordance with the general principle of education under denominational auspices, which the government, under pressure from Roman Catholicism and then from the Episcopal Church, found itself obliged to adopt. In Bermuda, in 1851, where for more than a century the ministers of the Episcopal Church had been receiving their whole support from the colonial treasury, and the single Presbyterian minister in the Islands had for thirty years been receiving an important part of his stipend from the same source, the Wesleyans of the colony, in response to petitions for a share in the legislative grants, received an allowance of one hundred and twenty pounds per year towards the support of their churches. In 1867, the Methodists and other Nonconformists, so-called, were exonerated from all liability for church-rates and grants were professedly made payable to them at a fixed rate according to numbers. By Episcopalians in Bermuda these treasury grants are regarded as indispensable to the support of their church ; to Wesleyans, though much less numerous and also less wealthy as a class, they are only a supplementary sum.

In the Maritime Provinces the Methodist Church has exerted an important influence upon other sections of the Church of Christ, while it, in turn, has been to some extent affected by their presence. From the Baptist fathers, Methodist ministers, at some cost of numbers, learned something in evangelistic work. The earlier English missionaries were second to none as sowers of the Gospel seed, but as reapers of the harvest they were less skilful as a class, there is reason to believe, than their Baptist contemporaries, who were better acquainted with the peculiar characteristics of a scattered population than any stranger could possibly be. As a consequence, not a few of those who were converted under earlier Methodist agency, even

under the ministry of William Black, were led into the fellowship of the Baptist churches. To the greater proficiency of the early Methodist itinerants in Ontario in shepherding their converts is due, in large measure, that rapid and vast growth which at the present day gives to Methodism in the Dominion its preponderance in numbers. In no other respect was there any necessity to learn from early Baptist neighbors. Immersionist theories have never taken any serious hold upon the Methodist churches of the Lower Provinces. Several of the earlier Wesleyan missionaries, acting in accordance with the principle, universally recognized in Methodism, that the true advantage in any religious rite is dependent upon the aim of the recipient rather than upon the position of the administrator or the precise form of administration, were accustomed to baptize by immersion when earnestly desired so to do by the candidate, but their successors, at some risk of being chargeable with inconsistency, have been less willing to be "all things to all men." It is scarcely necessary to say that the causes for this unreadiness, an explanation of which is not a necessity, are by no means of trifling importance. The influence exerted by the Provincial branches of the Churches of England and Scotland upon the earlier Methodism of the Lower Colonies through the adherents they gave her was highly salutary. The lack of evangelical religion in the first, and the presence of Moderatism in the second, of these churches, were so evident at the time that persons belonging to these communions, when seriously influenced through Methodist preaching, frequently thought it necessary to withdraw at once from previous denominational associations. Through this cause the Methodist Church received for some years an accession of members whose early religious training was well calculated to counteract any serious tendencies towards indulgence in extravagances of "Newlight" origin.

Methodism on this side of the Atlantic has been but slightly affected by the liturgical forms and church millinery of the Old World. Most of the early Wesleyan missionaries to the British American Provinces came from parts of England where the simpler order of Methodist services prevailed. It is not probable that in Nova Scotia, New Brunswick and Prince Edward Island, the liturgical service provided by Wesley was ever used in an ordinary Sunday service. In Newfoundland, some sixty years since, the prayer-book was in general use at Sabbath-morning services at the outports, at least, of the colony. With many of the people of English descent it was associated with memories or traditions of better days, and its use was in some measure beneficial. Here and there some fisherman, more intelligent and more thoughtful than his neighbors, read from its pages on the Sabbath in his family, opening his door to any would-be worshipper, and thus protesting against surrounding wickedness and forming a little company by whom the Methodist itinerant was heartily welcomed. When the visitor had passed on, similar meetings were resumed, with the addition in some cases of a few extemporaneous words, or the reading of a tract or a sermon. It was not strange, under such circumstances, that a minister, to some extent acquainted with liturgical forms, should have adopted in growing congregations a style of worship with which both preacher and people were in some measure familiar. Less than a half-century ago, several ceremonies prescribed by the "Book of Common Prayer," were observed in Methodist congregations in several parts of the colony, but they, with the book by which they were authorized, are no longer in use. In ordinary public worship in Bermuda, liturgical services have been unknown. Abridged or varied forms of the Episcopal ceremonial observed at baptisms, marriages and deaths, it will be understood, are used by Methodists throughout the world.

In British North America the use of the pulpit gown has obtained to a very slight extent in Methodist circles.[3] Only in one church—the leading one in Montreal—has the black or Geneva gown been steadily worn. The spirit of Methodism is not generally favorable to an artificial dignity, by no means necessary to a sacred office when occupied by a true man. Some disposition toward its use on mission stations led the Secretaries, in their printed circular for 1831, to say to their missionaries: "After seriously considering the subject, we have also to enjoin upon you the laying aside of the frippery of gowns and bands. Your brethren at home do not deem them necessary to their usefulness; and men of the first-rate talents among us regard them as useless appendages to the dress of a minister of the Gospel, and inconsistent with the rules and spirit of Methodism." Several years after this deliverance, John Pickavant, chairman of the Newfoundland District, surprised the greater part of the St. John's congregation on a certain Sabbath morning by entering the pulpit arrayed in a black silk gown. Several young men, by whom he was much beloved, had observed their pastor in simple ministerial garb on one or more occasions when his Congregational and Episcopal neighbors had been present in a more ample costume, and, in the belief that an attire implying ecclesiastical equality would promote his influence, had ascertained his willingness to wear a gown, and had presented him with one on the Saturday evening. The black robe then went into use in some other parts of the colony, but not for any long period. In 1847, at the gathering at Halifax of the representatives from the Nova Scotia and New Bruns-

[3] An American writer has said of the early American Methodists: "At first some of the old 'Church' forms affected them. Even Asbury essayed for a while a surplice, gown and bands; but all this frippery soon fell off. Crape and lawn—poor symbols of saintship anyhow—were rather in the way in the holes and dens and caves of the earth they sought out."

wick Districts, a discussion arose upon the introduction into the Fredericton pulpit of the gown by Ingham Sutcliffe, who had used it for a short time at Montreal and afterwards in Newfoundland. Matthew Richey, then on a visit from Montreal, favored its use, but Humphrey Pickard, whose Puritan tendencies had been aroused by some sarcastic allusion by a previous speaker, spoke vigorously against its introduction, and easily carried with him a majority of the ministers then present.[4]

The influence of Methodism in the Lower Provinces upon other sections of the Christian Church has not been less healthy than in other parts of the world. In the lease and occupancy by Episcopalians of pews in Methodist churches in several Provincial towns, previous to the opening of Episcopal churches for Sunday evening services, may be found one explanation at least of the noteworthy fact that advanced Ritualists have hitherto found their most determined opponents among the members of certain older Episcopal families. In a letter to the English Committee from Windsor, in 1827, Robert Young makes reference to the influence of the Wesleyan missionaries upon the general religious public, and upon the special danger by which the Baptist churches were threatened. He had at first regarded his necessary removal from Jamaica to Nova Scotia as a "most afflicting providence," but a closer

[4] The use of the black gown has been the subject of some serious discussions in the British Conference. At Newcastle, in 1840, the announcement that Methodist ladies of that town had provided a silk robe for the use of the President during his year of office called forth an excited conversation, which Dr. Bunting ended by moving the previous question. The great majority of the ministers were opposed to the acceptance of the gown. The appearance, a few months later, of Samuel Waddy in a gown in the pulpit of the Waltham-street chapel, Hull, led to a protracted discussion. At the end of three months the preacher laid his gown aside at the request of his superintendent, but popular feeling had been so aroused that both ministers were removed at the end of the year. The Conference of 1842, after a warm discussion, voted, with only six dissentients, against the use of the gown and bands in all their churches, those in Scotland only excepted.

acquaintance with the salutary influence of Wesleyan effort in his new field had greatly modified his views. "It is true," he wrote to the Committee, "that our number of members is not very great, yet it is equally true that the Methodist ministry is highly beneficial to many who from various causes are not recognized as members, and that it operates as a sovereign antidote against Antinomianism, a deleterious weed that vegetates in this soil, and which would, I fear, soon overrun the whole land, were our missionaries to be withdrawn."

The effect of Methodist teaching upon religious bodies holding a Calvinistic creed has been very apparent. The precise measure of influence may not be so evident as in the American republic, where, after long discussion of the "five points" in pulpit and press, New England theology first modified somewhat the offensiveness of its positions, and then, later, permitted grim Congregational churches to swing their doors both ways, until their pulpits proclaimed a salvation for all, and their congregations adopted a new platform, respecting which the best opinion has said: "The new creed contains no Calvinism." If the preaching in the Lower Provinces of a full and free salvation has not yet led to a call for a new creed, from the adherents of Calvinistic branches of the Christian Church, it has awakened on the part of many of them a strong sympathy with those who are elsewhere seeking such a revision of doctrinal standards as shall not relegate an unqualified declaration of the love of God to mere "footnotes." This doctrine of a divine remedy as far-reaching in its provisions as is the curse it is designed to remove, and limited only as to extent of operation by the choice of a moral agent, has at least so permeated other denominations that the theories of predestination, election and reprobation are no longer heard as they a half-century since

were in several sections of the Maritime Provinces. The military authorities who, to preserve unquestioned the ownership of Imperial property, put a sentry on a certain day of each year at the entrances of certain paths, show a keener regard for vested rights than do certain theologians for the possession of ground once boldly trodden and firmly held. As has been said: "If the religious history of the past reveals anything, if the theological drift of the Christianity of to-day portends anything, they go clearly to show that Arminianism and not Calvinism—the Arminianism of Arminius himself and of Wesley, and not the Pelagianism that unhappily has sometimes been known by that name—is to be the orthodox creed of the future."[5] Many Presbyterians of the Maritime Provinces will have no hesitation in accepting, with a local application, the sentiments of Howard Crosby, D.D., as given in a note addressed by him to the chairman of one of the most important Methodist gatherings of recent years in New York. Said Dr. Crosby: "The blessing of the Lord has been with the Methodist Church from the beginning, and all who love the Lord will pray for its continued prosperity. Its influence on our Presbyterian Church has been most beneficent, helping us to a more just view of divine truth and a more active zeal in its preaching." In this statement may be read a guarded reference to the change that has taken place in thousands of Presbyterian churches, and to the processes of assimilation—not wholly confined to one side—by which, as an English Wesleyan theologian has remarked, "Our theology is becoming one, and the basis for a closer communion between these separate branches of the Christian Church is being laid."

But the influence of Provincial Methodism has not ended

[5] It is said that Dr. Chalmers, in refuting some of the tenets of Arminianism, was accustomed to say to his students that he did not mean the Arminianism of John Wesley.

with the modification of the pulpit teachings of other sections of the Church. Its evangelistic methods have pervaded and modified and uplifted other branches of the Church of Christ. The bell calling for attendance at the solemn watch-night service of the closing year is rung in the towers of Episcopal churches; meetings of young Christians, similar in some respects to class-meetings, are held in Presbyterian churches; mission and revival services, such as once attracted towards Methodism only the finger of scorn and the smile of contempt, are now being adopted by others with all the zeal of a new departure; and methods of Christian work, once peculiar to her, are becoming so common to all that she no longer occupies the isolated position of earlier days. In her history the Great Head of the Church has been pleased to fulfil the patriarchal prediction: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

In the advocacy of philanthropic agencies and reforms Provincial Methodism has not fallen to the rear of other denominations. Her ministers, in relation to the great temperance reform, have led their English Methodist brethren by a half-century at least. The latter, with some noble exceptions, have been a century and more behind their great leader. Wesley it was who, in 1739, demanded of the members of his societies a pledge as strongly prohibitory of the sale and use of intoxicating drinks as any that has ever been presented. It was he, who, in a letter to the Right Hon. William Pitt, on September 6th, 1784, most vigorously denounced the traffic, charging it with the death annually of twenty thousand of the "king's liege subjects," and who, with an unwonted vehemence wrote to the same statesman: "All who sell these liquors to any that will buy are poisoners-general. They murder His Majesty's subjects by wholesale; neither do they ever pity or spare." "Blindness in part" must have "happened to Israel" when

American Methodists for a time relaxed Wesley's rule respecting intoxicants, and English Methodists unblushingly transgressed a law they had not courage to expunge or grace to observe. A better record, blurred, it is true, in the earlier, and occasionally in the later stages, may be claimed for Provincial Methodism. Those eight courageous pioneers, who, in April, 1828, at Beaver River, in the county of Yarmouth, formed, as is believed, the first total abstinence society in Canada, and attached to their pledge a prayer for divine aid which they never dishonored, soon found earnest and able advocates of their principles in several Methodist ministers who had broken loose from the trammels of English influence. The results of early effort in this direction must have added to the satisfaction with which John B. Strong, Michael Pickles and several others reviewed at a good old age their labors in the country of their adoption. A similar stand was taken in Bermuda by Theophilus Pugh. So sad had been the influence of drinking habits in those beautiful islands that a leading man there a few years ago informed his pastor that, of the several young men included in the earliest society class of which he was a member, he only had escaped ruin through them. To Ingham Sutcliffe belongs the credit of having, soon after his arrival in Newfoundland, protested successfully against a continuance of the custom of using wines, etc., during the sessions of the annual gathering, a practice which, in spite of the presence of such whole-souled and successful temperance workers as Charles Garrett, T. Bowman Stephenson, D.D., and many others, prevailed in England until 1888, when a committee of the leading ministers and laymen of the Cornwall District, in making arrangements for the Conference of that year, to be held in their county, unanimously decided that no other than non-intoxicating beverages should be procurable on the Conference premises.

CHAPTER XVIII.

ORGANIZATION OF EASTERN BRITISH AMERICAN CONFERENCE IN 1855.

Policy of the Wesleyan Missionary Society. Assistance. Missionary scheme. Strong opposition to it in Lower Provinces. Various proposals for union. Views of Districts in 1843 on the subject. Outline of plan proposed in 1847. Subsequent propositions. Arrival of Dr. Beecham in 1855. Formation of Eastern British American Conference. Return of Dr. Beecham to Britain. His early death.

In 1855, in accordance with arrangements made by the English Wesleyan Missionary Committee, the Methodist Church in the Maritime Provinces entered upon a virtually independent career, the beneficial results of which were soon to be made evident.

A word of criticism upon a policy so generous as that by which the Missionary Committee had for more than forty years been guided in its operations in British North America must at first seem ungracious. The importance of the help given to the Methodists of the several provinces, and indirectly to the population at large, is beyond computation by the arithmetic of earth, but even from values only to be comprehended hereafter the idea of proportion is not to be excluded. Any careful student of Provincial Methodist history, keeping this fact in view, may with the deepest gratitude recall the generous treatment received by Provincials of two generations from the managers of the Wesleyan Missionary Society, while he may at the same time, with thorough sincerity, question the wisdom of a policy which kept their agents in tightly-held leading-strings until

they had sunk to a position of dependence, and which at the end of a forty-years' term presented the Wesleyan Methodism of the Lower Colonies in the light of a fourth-rate division of the religious element of the country. Of this policy it may be said that its adoption was perhaps only a natural result of the changing conditions of British Methodism, when the era of evangelization was giving way to that of organization, when her financial institutions were being created, and the complicated machinery of her modern denominational life was assuming much of its present form.

Previous to the formation of the Wesleyan Missionary Society aid had been given to the scattered societies in the colonies, but the general management had been in great measure entrusted to the agents sent from Britain, or called into the work in the missions. With increased assistance, however, there came the exercise of a control previously unknown, which so hampered the Society's agents that even missionaries sent from Britain submitted to it with reluctance.[1] In the endeavor to secure a thoroughly economical expenditure of the funds entrusted to them, the Committee for many years demanded from each station an account in detail of expenses, and then allowed a sum, including the income from the station, adequate to meet the annual ex-

[1] As late as 1820 the stations of the itinerants in the Lower Provinces were arranged by themselves at their annual district meetings. About that period they were ordered to send to England a station-sheet for the following year, which thus appeared in the published English Minutes, with such alterations as the Committee might see fit to make, a year in advance of their actual residence on the circuit. The heart-burnings and jealousies to which this system gave rise, and the impossibility of strict adherence to it in all cases, led to so much hesitation in adopting it that the Committee, in 1825, in their general "Circular," called attention to their rule, emphatically asserting that "No district has the power of definitive stationing, which belongs wholly to the Conference." This practice of publishing, a year in advance, appointments for the whole mission field, a great number of which, through the illness or death of missionaries or from other causes, never took effect, was continued until the organization of missions into conferences. Through it, the printed official Minutes, as far as the foreign stations are concerned, are not only unreliable for historical purposes, but are positively misleading.

penditure, thus establishing a direct relation between the General Mission Fund and each circuit, and challenging a growing dependence; while by their insistence upon the right to station each individual missionary, they assumed a more complete responsibility for any financial losses incurred by him at the point at which they had placed him as their direct agent. This minute control by a committee—sometimes, in fact, by a single secretary—resident at a distance of nearly three thousand miles, had, in that day of slow postal communication, serious disadvantages. The intimate acquaintance of certain Wesleyan Secretaries with their distant charges has indeed been remarkable;[2] but acquaintance with locality is but one, and perhaps the most simple, branch of knowledge necessary to the judicious direction of a mission in a new and distant country. There are, in all such cases, prepossessions and prejudices, local peculiarities and jealousies—in a word, a thousand subtle yet powerful influences which can never be described by the most subtle analyst of human nature, nor understood by the wisest of men at a distance. It would be a base libel upon the excellent men who, with the highest and most unselfish motives, then stood at the head of Wesleyan mission work, to compare in any way their management, as some have done, with England's former plan of governing India by a committee sitting in London, to the sore grief of that distant land; but certain it is that no one thoroughly familiar with the policy of the Wesleyan Missionary Society in British North America can deny that, in spite of a certain

[2] It is said that a returned missionary from Africa could with difficulty believe, as he talked of his station there with John Beecham, that that official had never seen the shores of the "Dark Continent." Nor was that secretary singular in his acquaintance with foreign fields. Predecessors of his are reported to have mapped out other distant missions with an exactness similar to that with which the Prussian Von Moltke traced out the roads over which the German army was to carry destruction and death into the very capital of fair France.

discretionary power allowed at times to the chairman of a district, the fettered action of the Society's agents, the frequent and apparently arbitrary removal of those agents to other fields, and the spirit of dependence developed on the part of ministers and congregations, seriously lessened the sum total of the results which might have been attained through equally generous aid, under a policy permitting a larger degree of local management.

Another serious result of this strict transatlantic manage-agement lay in its tendency to check the growth of a native ministry. More than one young man, whose life-service proved of great advantage to the Methodism of the Lower Provinces, was only prevented from giving his best days to another country by the strong persuasion of those who had discerned his worth; but others, confident of a call to the ministry, yet unwilling to be subjected to a tedious and uncertain process of admission to the work, and to be kept in waiting for several years after the commencement of itinerant toil for an ordination conferred upon the youngest missionary sent out from Britain, quietly sought a sphere of Christian service elsewhere. Still another serious result was delay in the occupation of fields white unto harvest. More than once, while correspondence involving weeks and even months in transit was taking place, and the Committee, embarrassed by claims for the deficiencies of long-supported circuits, and by calls for an increase of agents in fields thoroughly heathen, were hesitating to increase financial responsibilities, other bodies, more Uhlan-like in their movements, stepped in and took possession of sections of the country whence the cry, "Come over and help us," had first been addressed to Methodism. In the course of some strictures on the foreign mission work of the Methodist Episcopal Church, South, a Southern leader has aptly remarked that "when American Methodism was directed

by letters from London—though John Wesley wrote them—Asbury was a crippled and little-regarded deputy-superintendent. When Asbury was a real superintendent, representing the Church, there was power and progress." This remark, with some accommodation to circumstances, would not be wholly inapplicable to Methodism in the past in the Lower Provinces.

In justice to the distinguished men who guided the affairs of the Missionary Society during the earlier years of its history, it should be said that they soon foresaw the danger likely to attend their policy, and endeavored in some measure to avert it. In 1821, Richard Watson, then one of the Secretaries, wrote to William Temple: "You must all exert yourselves to excite the people to support their own ministry and feel compassion for your neighbors. You must not let the spirit of *pauperism* and dependence on the Committee get ascendency among them. We have it from yourselves that some of the stations which are now very dependent might support themselves." Four years later, upon the division of the old Nova Scotia District into two distinct sections, the Committee informed the ministers of both districts that they had deemed it "desirable to fix a sum year by year beyond which they cannot make any grant to missions." A policy of Provincial Methodist "home-rule" might then have hastened the era of self-support; but the opportunity was not embraced, expenses, as before, were increased by the distant management, missionaries clung more closely in a spirit of dependence to the Committee which had sent them across the ocean or called them out from the mission circuits, and the correspondence for thirty years between the secretaries and the chairmen of districts became painfully monotonous in its repeated importunities on the part of the chairmen and expostulatory yieldings on the part of the Committee.

From attempts by the Committee, during the later years of that period, to regulate their grants in accordance with the contributions of the districts to the general fund of the Parent Society, occasional misunderstandings arose, to the pain of ardent friends of missionary enterprise and to the checking of liberality. Beset thus with difficulties, the missionary authorities kept a jealous eye upon any movement which might in any way increase the financial responsibility of their ministers, and not once only painfully, and perhaps unnecessarily, fettered them in attempts to develop a Colonial Methodist literature or to found denominational educational institutions.

An expedient adopted by the Committee, in the endeavor to lessen their financial burdens without contracting the sphere of their work, was the extension to the Maritime Provinces of the "Assistant Missionary" system, originally designed, it would seem, for purely heathen countries. The "assistant missionary," according to a "Compendium of Instructions and Regulations," published in 1832 for the private use of missionaries, had not, "under any circumstances, a claim to labor in Britain." He could not be a member of the "Legalized Fund." Such missionaries could have no claim upon the regular allowances; but as their cases would vary, the sum for their support was to be matter of negotiation, to be confirmed by the Committee. Their "real wants, according to their habits and former situation, were, however, to be economically supplied." They had no claim on the Conference Funds, but "their care in sickness and age, and that of their widows and children, would be kindly considered by the Committee as they should occur." With the consent of the superintendent and chairman of the district, they were at liberty when in full connexion to administer the ordinances of baptism and the Lord's-supper "in places where a regular mission-

ary could not be present," but this privilege was "to be allowed cautiously, especially in India and other heathen countries." In all cases these assistant missionaries had the right of appeal both to the district meeting and to the Committee. It was at the same time in the power of "foreign district meetings" to recommend any one employed for four years or more as an assistant missionary to be received as "a regular preacher," the years of his employment as an "assistant" to be counted in case of his reception as if he had been received on trial as a "regular missionary." To the Committee, in view of this condition, it appeared advisable that "not only those should be received on trial as assistant missionaries who were likely to remain through life in that capacity, but also all candidates for the ministry, without exception, who should be raised up on foreign stations." The intended application of the system to the Provincial work may be learned from a letter from Robert Alder to Richard Knight in 1834, in reference to the reception on trial of a certain young preacher. "The Head of the Church," the Secretary wrote, "appears to be making plain our way in British American Districts by raising up a native agency, and it is probable that instead of incurring the expense of sending out regular missionaries from this country to those provinces and supporting them there on the English scale of allowances, the Committee will employ a greater number of agents raised up on the spot, who, because they are inured to the climate and familiarized with the circumstances and facilities of the country, will be able to live with equal comfort at a much less expense than persons from this country can. And then by employing assistant missionaries only we can avoid what is becoming a most serious consideration—bringing additional burdens upon the Legalized Fund."

From the beginning, the attempt to introduce this system

into the Lower Provinces was earnestly withstood by the leading English ministers in the Nova Scotia and New Brunswick Districts. Richard Knight and William Temple, chairmen, made no secret of their opposition to it; and Enoch Wood, no less influential than they, expressed surprise that "any one out here," as Robert Alder had been, "could for a moment indulge in such a theory." The Provincial probationers at first made no very serious demur, but when, on the arrival of the Minutes of 1837, it was found that Robert Cooney of Nova Scotia, and William Bannister of New Brunswick, who had been the first to bear the new title in the North American colonies, had, with a native Ceylonese brother, been received into "full connexion at the Conference of that year as assistant missionaries only, deep dissatisfaction was expressed, especially by the junior men of the New Brunswick District. The agitation was increased by the arrival during the autumn of that year of two English brethren, fully prepared by ordination at the very beginning of their ministerial career for the performance of all required duties. In view of the general dissatisfaction, William Temple, chairman of the New Brunswick District, forwarded to the Committee, in March, 1838, a most able paper. Through this document he informed that body that the proposed scheme might do for the missions in India, Africa, and some other quarters, "where the natives cannot but accord to Europeans the sincerest deference on account of character, intelligence and office," but that "in this country, whose natives apprehend no such superiority, and where a general wish prevails to foster native talent, supposed to be fully equal to any importation," the case was widely different. "Already," he added, "we are beginning to feel the consequence of Brothers Bannister and Cooney appearing on the Minutes as received into full connexion as assistant missionaries only." Persistence

in such a course, he assured the English authorities, must be followed by inevitable disaster, through the departure of young ministers to the Methodist Episcopal Church in the United States, or to the ministry of other denominations nearer home. "The anomaly," he went on to say, "of restraining men fully devoted to the ministry of Christ, and our equals in piety and usefulness, from administering the sacraments excepting in special cases, would be exceedingly burdensome, if not impracticable. . . . In such cases we might anticipate division, and the sympathies of our people would most generally accompany the class that would be considered as unnecessarily degraded, and degraded merely because not sent out by the Committee" In equally strong terms he also assured his British fathers and brethren, as the Nova Scotia chairman had previously done, that no assistant missionary could be more economically supported than the "Regulars," whose salary, in the face of expenses not borne by ministers in England, was smaller than that received on the poorest English circuit." In Newfoundland alone the measure was entertained with satisfaction, for there it seemed to open up the way for the full and permanent employment of several excellent men who had been engaged in the colony for some years as local preachers and teachers of Wesleyan day-schools. This it, however, failed to do, the name of one candidate only from the colony—of another class—having found a place upon the Minutes under the new designation.

To earnest protests against the proposed system no very definite replies were received. Under these circumstances the senior ministers hesitated to recommend young men; young men previously accepted, protested against the position they were forced to occupy; and more than one intending candidate sought employment in other fields. In January, 1840, S. D. Rice wrote from Sydney, C.B., where his

presence under peculiar circumstances was a very strong proof of denominational loyalty, that he was "determined to maintain the point until" his "life's end against the abominable appendage." The objectionable "appendage," nevertheless, continued to be used for several years, appearing for the last time in the Minutes of 1846, when three young ministers in the Nova Scotia and Prince Edward Island, and two in the New Brunswick, District, received the appellation, which at that period had come to be scarcely more than another name for "probationers" or "preachers on trial." Of those who, at different periods during the ten years' use of a designation generally understood to imply inferiority, bore the title of "Assistant Missionary," one died as senior general superintendent of the Methodist Church of the Dominion, Newfoundland and Bermuda; two became presidents of the Conference of Eastern British America, both having been also elected to the office of book-steward and editor; while a fourth filled the chair of co-delegate in the same Conference. Another was also mourned at his departure as a most successful chairman and superintendent of missions in a West Indian District. Among them were men who became leaders in the Methodist educational work in the Provinces, and who more than once stood on the platform of the English Conference as representatives of Provincial or Dominion Methodism. Others also occupied leading circuits in the several provinces.

The only alternative before the Committee now lay in the promotion of a scheme for the organization of their missions in the British North American provinces into one or more comparatively independent Conferences, at the earliest possible period. Such a scheme had already received some attention from the Missionary Committee. The arrangement of a union, to embrace the whole of the British North American Dis ricts was, it can scarcely be doubted, one of

the principal objects contemplated in Robert Alder's visit to Canada in 1832, and in the way of its accomplishment the editor of the *Christian Guardian*, the organ of Upper Canada Methodism, saw then no difficulty. At that period the legislative efforts previously made for the promotion of inter-provincial communication and trade seemed likely to be crowned with success, as the steamer *Royal William*, built specially for the purpose, had been placed on the route between Halifax and Quebec, with instructions to call at some intermediate ports. The experience of a year or two, however, proved the project of a closer commercial relation between the Upper and Lower Provinces to be premature, and the abandonment of effort in that direction seems to have been followed by a relinquishment of the ecclesiastical aim.[3] The efforts of the Missionary Secretaries in 1835, to secure a triennial meeting of the ministers of the Nova Scotia and New Brunswick Districts, in which purpose they were thwarted by some of the missionaries on the ground, were believed to be by way of preparation for a confederation of the districts. In December, 1835, Enoch Wood wrote to a brother minister: "The plan of independency is not new to my mind. It has been plain enough

[3] The political union of the British North American colonies had long been a discussed question. In 1808, Richard John Uniacke had introduced the subject before the legislature of Nova Scotia; and in 1824, Chief Justice Sewall, the Rev. John Strachan and the Hon. J. B. Robinson, of the Upper Provinces, presented to the Colonial Minister a plan for the union of the several British American provinces, but James Stuart, to whom the plan was referred by the English official, reported against it. A year later the legislature of Lower Canada authorized the government to offer the sum of £1,500 per year as a subsidy for a steam service between Quebec and Halifax, to which the Nova Scotia legislature added an offer of half that amount. As a result the *Royal William* was built in Quebec and furnished with machinery constructed at Montreal, and was placed on the proposed route. After having run between Halifax and Quebec for the two seasons of 1832 and 1833, she was withdrawn from the route "because of insufficiency of business." On their removal from Windsor to Lower Canada, in 1833, William Croscombe and his family took passage in the *Royal William*. A political union of several provinces was also recommended by Lord Durham, in 1839, in his report to the British government.

from the Committee's own communications that they have been aiming at this for a long time." After having asserted his belief that a union with Nova Scotia, Newfoundland and Quebec was not likely to result in any direct benefit to Methodism in New Brunswick, the far-sighted writer went on to say: "And yet I like the idea of being free 'mighty well.' Some of the Committee's regulations retard rather than advance the work. Their prohibition about new circuits—see this applied to Miramichi and Grand Manan; against any official publications by us—see their fiat about the 'Nova Scotia and New Brunswick Magazine'; and then their interference about the appointments. . . . If it can be adjusted you may depend upon it our people would be more interested in the work, and we should generally increase. A general superintendent would be of 'immense advantage' to us and our cause." Difficulties in Canada caused further delay in the consideration of the larger scheme, but at the meeting of representatives of the two districts in Halifax, in 1839, Dr. Alder submitted the subject, among others, of the union of the missions in Nova Scotia, New Brunswick and Prince Edward Island into one Conference, consisting of three districts, but left the ministers free to report their views at the next annual meetings. In 1841 it was again understood by leading Provincial ministers that a North American Conference, with triennial sessions, was to be established, but it was not until 1843 that a proposition for "the consolidation of the whole of our work in British North America" reached the ministers of the several districts, Newfoundland included, with a request for opinions and suggestions upon it, for the "information and guidance" of the Committee. The replies from the districts were not reassuring; the "magnificent distances" and absence of communication between the several points weighing not less heavily against the ecclesias-

tical, than the political, union. In addition, the members of the Newfoundland District found adverse reasons in the "peculiar financial reverses" to which that colony was subject, and in "their judgment, founded on experience," that "scarcely any of the changes with other North American Districts had worked well, owing to the varied unfitness of the brethren who have come from them, to engage in the toils and self-denial attendant on this mission." The ministers of the New Brunswick District, while disapproving of an annual Conference of the several North American provinces, gave it as their opinion that it might be advisable and expedient to divide Nova Scotia, New Brunswick and Prince Edward Island into at least four districts, and to hold a triennial or quadrennial Conference or Convention, to be composed of members from the various district meetings, when such interchanges could be effected between ministers of various districts as might be deemed necessary, and general business could be transacted, all arrangements and decisions to be subject to the control of the British Conference.

At a meeting of the members of the Nova Scotia and New Brunswick Districts, held at Sackville in June, 1847, a proposal from the Secretaries, in accordance with the resolutions of the New Brunswick brethren in 1843, came up for discussion. Forty-six ministers met at Sackville from the three provinces to confer, upon the topic of consolidation, with Robert Alder, who had just succeeded in the final re-establishment of union between the British and Upper Canada Conferences. Having transacted the usual annual business, and awaited for a time the arrival of the Secretary, they discussed the proposition, expressed their cordial approval of it, promised to any basis of union laid before them their "most serious and practical attention," and having been in session nearly a fortnight, separated for their vari

ous appointments. On July 19th, in accordance with a call from Dr. Alder, eighteen of their number, from both districts, with Matthew Richey, A.M., from Canada, met in session at Halifax, where Dr. Alder had arrived on the previous day. In this list were Richard Knight and Alexander W. McLeod, chairman and secretary of the Nova Scotia and Prince Edward Island District; with Enoch Wood and William Temple, holding the same offices in the New Brunswick District. Over the two days' business Matthew Richey presided at the request of the visiting Secretary, who was unequal to the performance of duty. In accordance with the wish of the latter, who desired a more definite expresssion of opinion than that given at Sackville, the assembled ministers unanimously decided it to be expedient that preparatory to the formation of a "Convention or Conference the work should be thrown into subdivisions," and then proceeded to form the forty-two circuits in the three provinces into four sections, under the names of the Halifax, Liverpool, St. John, and Charlottetown and New Brunswick North Districts, the several annual meetings to be held in May, and the first session of the "British North American Conference" to be commenced in St. John, N.B., on the first Wednesday in July, 1848, at ten a.m., in accordance with a notice appended to the printed list of circuits and appointments. This plan, with an earnest appeal for a stated annual sum for the maintenance of the work, as well as a grant for past deficiencies, and a proposition for the establishment of a Contingent Fund, the ministers submitted to the Missionary Committee for their consideration, asking, in case of its favorable reception, that, "whenever possible, the person who should be appointed as president of the Canada Conference might also preside at the Conference recommended."

After an unexplained delay, communication was re-opened

in 1849 with the chairmen, whose views were asked respecting a "North American Conference, with Federal Conferences, embracing Eastern Canada, Nova Scotia, New Brunswick and Western Canada," with a "view to render our colonial missions more independent in action and more entirely self-supported." In March, 1850, at a meeting of the General Committee in London, the Secretaries were requested to prepare a sketch of a plan for the organization of such a conference. Matters at last seemed ripe for a union of the circuits in the Lower Provinces' Districts at least, when the terrible disruption in English Methodism, in 1849-52, assumed its greatest proportions, and the attack upon the management of the Missionary Society, ending in the necessary withdrawal of one leading official, and the subsequent and regretted retirement of another, caused for a time the suspension of all proposed arrangements respecting the foreign field not demanding instant attention. The only changes in Eastern British American territory during this period of strife, were the transfer of Bermuda in 1849 to the Nova Scotia District, and the division of that district, in 1852, into the Nova Scotia Western District and the Nova Scotia East and Prince Edward Island District.

In 1855 a long deferred measure was in part matured. The scheme of a general union of the several mission sections in British North America—a pet purpose in all probability of the ambitious mind of Robert Alder—was for the time abandoned, and a special delegate, sent out by the Committee to assist in the consolidation of Methodism in the Upper Provinces, was authorized to visit the Lower Colonies and give assistance in the formation of the circuits in the several districts in those provinces and in Newfoundland into a separate Conference.

The delegate chosen for the performance of these important duties was John Beecham, D.D., senior Missionary

Secretary. A detailed statement of his services to Methodism, subsequent to his appointment as a secretary in 1831, would require reference to almost every event of importance to the denomination in Britain and her dependencies during the twenty-four years of his official service. The West Indies had been largely indebted to him for that direction of their missions during the period immediately preceding the abolition of slavery which had won for him the regard of Thomas Clarkson and Thomas Fowell Buxton; to his intelligent and repeated applications to the War-office, New Zealand had owed the maintenance of the treaty of Waitangi, the Magna Charta of the Maoris and the colonists; while by his gentlemanly and candid intercourse with the officers and committees of other religious societies a sincere respect had been secured for the principles and position of that section of the Church of which he was a representative. Of the regard entertained for him by his nearer brethren, adequate proof was given by their choice of him in 1850—a critical period in the denominational history—as chief officer of the British Conference.

On May 24th, 1855, Dr. Beecham landed at Halifax. There, on the following morning, he met the ministers of the Nova Scotia Western District, and a day or two later held a lengthy conversation with a number of the official members of the Methodist churches in the city. Thence he proceeded with Dr. Richey to Amherst, to meet there the ministers of the Nova Scotia East District. On June 1st he explained his mission to the ministers of the New Brunswick District, assembled in St. John, and on the following day addressed forty and more laymen upon the same topic. In each place he received a hearty welcome. On his return from Upper Canada he was accompanied by Enoch Wood and John Ryerson, president and co-delegate of the Canada Conference. Delegates from the several sections concerned met in

Halifax, among them Thomas Angwin, John S. Addy and Samuel W. Sprague, from Newfoundland, and the venerable Isaac Whitehouse, from Bermuda. The sessions of the Conference were commenced on July 17th in the Brunswick-street church, when the chair was taken by Dr. Beecham, and William Temple was elected secretary. The chairman of this provisional Conference then laid upon the table the unanimously adopted resolutions of the several district meetings upon the object of his mission. Addresses having been given by Messrs. Wood, Ryerson, Knight and the venerable William Bennett, and the resolutions of the district meetings having rendered unnecessary any discussion of the general question, the Conference then proceeded with business according to the order observed by the parent body.

By this Conference the "missions in Nova Scotia, Prince Edward Island, Cape Breton, New Brunswick, Newfoundland and Bermuda" were constituted a "distinct but, affiliated connexion, to be called 'the Wesleyan Methodist Connexion' or 'Church, of Eastern British America.'" The plan adopted—with some modifications in detail to adapt it to local circumstances—was that on which the English Conference in 1852 had formed its missions in France into an affiliated Conference. The territory of the Conference was divided into seven districts, known as Halifax, St. John, Charlottetown, Fredericton, Sackville, Annapolis and Newfoundland, the Bermuda mission being included in the Halifax District. In accordance with the recognized right of the British Conference to appoint year by y ar the chief officers, as long as it should see fit so to do Dr. Beecham became president, and, by election of the Conference, Matthew Richey, D.D., became co delegate, and William Temple secretary. The auxiliary relation of the societies in the several districts to the English Missionary

Society remained unchanged, and the British Conference maintained the right to disallow any measure passed by the new Conference, provided that such right were exercised within twelve months from the passage of the measure. As far as possible the financial system of the Parent Conference was adopted, arrangements being made for the organization and support of several special funds—the Contingent, supplemented by any English grant, to meet deficiencies of poorer circuits, extend the work of God, and as its name implies, to provide for any peculiar exigencies arising through the year —the Children's, to equalize the burden of large families upon the circuits, and thus remove a serious difficulty in the allotment of stations—the Supernumerary, for the aid of enfeebled ministers and ministers' widows—and, finally, a fund for the education of ministers' children. In order to enlist the sympathies and active co-operation of the laity, the committees having the management of these funds were constituted of equal numbers of ministers and laymen. Circuit stewards were requested to be present at the annual district meetings during the transaction of financial business, and also at the newly-arranged financial meeting in the autumn. The *Provincial Wesleyan*, previously published under the direction of the Nova Scotia District, was adopted as the official organ of the Conference, and a committee was appointed, with a view to the establishment of a Connexional book-room, in the place of the small branch office previously in existence. For the information of the circuits, in relation to the new departure, the reports in the *Wesleyan* were supplemented by the printing of a large edition of "Minutes," and the circulation of four thousand copies of the "Pastoral Address."

Under wise direction the Conference reached a prompt and pleasant termination. On July 25th, the president, accompanied by the co-delegate, the chairmen of districts

and several senior ministers, waited upon Sir J. Gaspard Le Marchant, lieutenant-governor of Nova Scotia, and presented him with an address which elicited a most courteous reply; and on the following day the Minutes of the first Conference of Eastern British America received the official signature of the president and secretary.

In British America Dr. Beecham fully sustained the reputation so well earned at home. In private intercourse he had endeared himself to all by his manly simplicity and unaffected kindness; as a preacher he had impressed his hearers by his lucid and instructive exposition of sacred verities; and throughout the sessions of the Conference he had shown himself to be wise and deliberate in advice and decided in action—a presiding officer at once dignified, discriminating, patient and courteous, and a thorough master of all questions connected with his mission. A visit to Newfoundland had been a part of his original design, but this purpose he was unable to fulfil; the Conference therefore deputed Messrs. Richey and Knight to proceed to St. John's in his place. Having sailed on one of three steamers, which at the same hour left Halifax with Wesleyan ministers for England, Newfoundland and Bermuda, he reached Leeds on the last day of a long-protracted Conference, only in time to render an account of his successful mission to his English brethren. On that mission he had entered in a spirit of self-sacrifice, and in its completion, with his usual devotion to his work, he had, it was believed, exerted himself to an extent unwarranted by his physical health. On his arrival in England his friends urged rest, but he paid little heed to their advice until the following spring, when, at the urgent request of his medical attendant, he left official duties to seek the needed relaxation. That step, however, was taken too late, and the end was nearer than was supposed. On April 22nd, 1856, he closed a most use-

ful life-service with a triumphant assurance to watching friends of "perfect peace ! perfect peace !" A full-length portrait of this first president of the Eastern British American Conference, painted soon after his return to England, adorns the platform of Lingley Hall, Sackville, occupying a place opposite to that of Charles Frederick Allison.

CHAPTER XIX.

SKETCH OF PROGRESS DURING EXISTENCE OF EASTERN BRITISH AMERICAN CONFERENCE, WITH NOTES ON SUBSEQUENT UNIONS.

English Presidents. Financial plans. Home Mission Society. Jubilee celebration. Territorial growth. Labrador. St. Pierre. Death of senior ministers. English ministerial recruits. Joseph Laurence. Membership. Mount Allison College. Book Room and "Wesleyan." Movements towards union with the Canadian Conference. Consummation of Union. Further Union in 1883.

For a period of nineteen years the Methodism of the Lower Provinces retained the form of organization secured in 1855. Throughout those years, the latter of which were marked by pleasing development, the new Conference received important financial assistance from the Parent body, and derived valuable counsel from several of the more prominent men of English Methodism. The chair of the Conference was taken in 1860 by William B. Boyce, previously a distinguished missionary to South Africa, and first president of the Australian Conference, who in 1861 was elected one of the General Secretaries of the Wesleyan Missionary Society. In 1864 the business of the assembled ministers was guided by William Lockwood Thornton, connexional editor, and that year representative from the British Conference to the General Conference of the Methodist Episcopal Church of the United States and president of the Canadian Conference, as well as president of the British Conference. The occupant of the presidential chair in 1866 was George Scott, D.D., a former very suc-

cessful minister to Sweden, whose interest in the work in Eastern British America ended only with his life; and in 1868 by William Morley Punshon, English Methodism's most gifted orator, and in some respects the foremost man in the Methodist Church at large, who through busy years in England and in Canada, and through the possession and loss of beloved friends in each, became bound to both hemispheres. Of the fifteen other Conference sessions, six were presided over by Matthew Richey, D.D., two by Humphrey Pickard, D.D., two by John McMurray, and one each by Charles De Wolfe, D.D., Henry Daniel, Henry Pope, Jun., James G. Hennigar, and Charles Stewart, D.D , the session of 1862 being the first to be presided over by a provincial-born president and co-delegate.

In a new and semi-independent position the financial interests of the denomination demanded the exercise of much judgment and tact. At the outset, while assuring the Conference of an extension for a time of the aid previously given by the Missionary Committee, Dr. Beecham had impressed both ministers and laymen with the attainment of a position of self-support as an aim to be steadily kept in view, in order to leave the Committee thoroughly free to devote undivided effort and funds to the promotion of missions in purely heathen countries. With a view to the wishes of the Committee, the several Wesleyan missionary societies in the provinces were in 1856 formed into one general association, designated the "Missionary Society of the Wesleyan Methodist Church of Eastern British America, auxiliary to the Wesleyan Missionary Society," to be under the management of a committee, ten members of which should be laymen. Under this arrangement, a sum seldom larger than the grant from England, was annually contributed to the general fund, any material enlargement of the Provincial receipts being checked in great measure by the rapid growth of a highly popular Home Mission Society.

Much importance was attached to the development of a Contingent Fund, "one of the oldest and most excellent charities of the British Conference," intended to meet the deficiencies of poorer circuits, and to extend the work of God, as well as to provide for any unforeseen exigences in yearly service. Its sources of income were the annual missionary grant and the subscriptions and collections in the congregations and classes.

In 1858, to render the purpose of this fund more intelligible, the name of "Home Mission" was prefixed to its previous title. A minute of the Prince Edward Island District in 1860, respecting the urgent necessity for some arrangement for the extension of the benefits of the Wesleyan ministry to destitute portions of that island, led to a long conversation upon the desirableness of some general plan for the systematic extension of the work in all sections of the Conference territory; the subject was, in consequence, referred to the Contingent Fund Committee for more careful consideration, and with instructions to present any feasible plan for the accomplishment of an end so important. No decided action, however, was taken until six years later, when, under the pressure of a proposed large reduction in the grant from England, and repeated deficiencies in ministerial salaries to the extent of five thousand dollars per year, the Conference resolved that at the ensuing financial district meetings arrangements should be made for the holding of a Home Mission meeting that year on each circuit. At the same time a financial classification of circuits was resolved upon, in accordance with which all circuits raising less than four hundred dollars per year for circuit expenses, inclusive of the claims for the Children's Fund, should be rated as Home Missions. In 1868, when deficiencies in salaries had reached the alarming figure of nine thousand dollars, the Conference further decided that

the Home Mission and Contingent Fund should be divided into two distinct funds—the one to be known as "The Home Mission," and the other as "The Contingent," Fund. The issue of this action proved most forcibly that the use of the word "Contingent" had caused misapprehension of the real purpose of the fund, and had hidden to some extent its vital importance to the Church. An immediate increase in the receipts led at the next Conference to some further adjustment of the relations of the two funds. The objects of the "Circuit Aid and Contingent Fund" were decided to be the "maintenance of the church on established but dependent circuits, and the defraying of certain expenses necessarily incident to the operations of the Conference," its sources of income to be the subscriptions and collections in classes and congregations, and the amount of the grant by the Missionary Society to aid in the "sustentation of the work formerly carried on under its immediate direction." The purpose of the "Home Mission Fund," as defined in the Minutes, was the "sustentation of the work on those more recently occupied fields of labor, which may with propriety be regarded as mission stations; and its extension to destitute portions of territory yet unoccupied by our agencies." The income for such effort was to be sought in annual collections at public meetings to be held at all the principal preaching-places throughout the Connexion, donations made for the promotion of the objects contemplated by the fund, and interest on moneys invested. A committee for the management of the new fund was composed of leading Conference officials, the chairmen of districts, two laymen to be appointed by the Conference, and one to be elected by the circuit stewards of each district. In 1870 the income of the fund amounted to nearly two thousand five hundred dollars, enabling the Conference to pay more than fifty per cent. of the deficiencies on a

number of comparatively recent missions, and eliciting many inspiriting expressions of approval, oral and written, from influential members of the denomination. The Conference that year, at the suggestion of several laymen belonging to Halifax, organized a Conference "Home Mission Society," the annual anniversary to be held during the Conference session of each year. Through the receipts of the year, double in amount to those of the preceding year, circuits which had been crippled and embarrassed in pecuniary resources, were furnished with timely aid; fields which had been partially or wholly abandoned for want of laborers were re-occupied; and new stations were formed as centres of evangelistic effort in thinly-peopled and spiritually destitute localities, while many straying souls were led to their Saviour. The remaining years of the period saw only increased liberality and corresponding success. In 1873, an executive committee was appointed to make arrangements respecting new workers and new fields in the interim of Conference sessions, and the autumn district meetings were charged with the duty of having any unsupplied circuits visited not less than four times in each year. At the end of the period under review, when the fund was about to be closed as a distinct source of income, its success had become most apparent. Its committee reported, at the final gathering of the members of the Eastern British American Conference, an income, including a large balance from the previous year, of fifteen thousand dollars; a commendable interest on the part of the aided missions in the financial work of the Church, as shown in the erection of churches and parsonages, repairs, and removal of debt on Conference property; and, better than all, great spiritual prosperity, manifested in the large increase of membership on various stations.

The "Educational Fund for Ministers' Children," based

upon the Kingswood school scheme of the British Conference, was never popular, and the force of any reason for its existence was lessened by the adoption in several provinces of the free-school system. Its funds had been derived from subscriptions of ministers and collections in the congregations, and a considerable amount had been disbursed, when in 1870 it was merged in the Educational Society of the Conference, the principal objects of which were the financial aid of young men in preparation at Mount Allison for the ministry of the Church, and the keeping more fully before the public of the rising educational institutions of the Connexion. The Children's Fund, unlike that just named, was closely connected with the financial constitution of the Church. Its purpose was to equalize the burden of the larger families and to remove a serious difficulty in the allotment of stations; and its allowances were secured by a tax upon the circuits in accordance with the numbers in membership, the amount of which became an imperative demand upon the superintendent of each circuit.

A more popular fund was that known as the Supernumerary Ministers' and Ministers' Widows' Fund. At the outset it bore the name of the "Worn-out Ministers' Fund," the support for which was to be derived from an annual appeal to the classes and congregations. In 1856 the name was changed, and in 1857 it was enacted that each minister and preacher on trial, not connected with the Annuitant Fund of the English Conference, should pay the sum of ten dollars annually, in advance. Other ministers were permitted to become members of the fund by a similar payment, and the members of the Church in the various circuits were urged to contribute through class contributions and church collections a sum equal to an average of ten cents per member. Certain sources of income were to be reserved for the formation and increase of a capital stock, while

others were set apart as current income. The first lay treasurer of this fund, Gilbert T. Ray, Esq., of St. John, bequeathed to it the sum of twelve hundred and fifty pounds, and made it a residuary legatee, and during the years 1862-65 it received two legacies of one thousand dollars each from Martin Gay Black and the Hon. William A. Black, sons of the pioneer minister of honored memory, as well as legacies of smaller amounts at various dates. Through the annual disbursements of this fund, under the careful management of Humphrey Pickard, D.D., and successive lay treasurers, not a few families of ministers who had spent their best days in the service of God and for the highest interests of their fellow-men have been saved from actual need; while others, possessed of limited means, have by its assistance been enabled to secure comforts which must otherwise have been beyond their reach.

In 1860 a committee was appointed to inquire into and take into consideration the state of Connexional property in general. A year later the Conference decided that no parsonage should be built without permission from the district meeting, and that plans for model residences for ministers should be obtained. In 1862 a Parsonage Aid Fund, based upon a special grant given for that and several successive years by the English Committee in aid of the erection of parsonages in Nova Scotia, New Brunswick and Prince Edward Island, was successfully launched. During the next four years, by a careful administration of the moneys at the disposal of the managers, the building of twelve new parsonages was promoted, the purchase of five dwellings for parsonages was secured, and six others were relieved from the burden of debt. Subsequently the use of model plans was made obligatory upon all beneficiaries, except in case of purchase by special permission.

Several of these Conference schemes received important as

sistance from the jubilee celebration of the organizing in 1813 of the Wesleyan Missionary Society. That movement, which called forth from the Wesleyans of Great Britain and the foreign missions unconnected with the affiliated Conferences grateful gifts amounting to one hundred and ninety thousand pounds, was taken up in British America in 1864. The presence at the Conference of that year of William L. Thornton, A.M., president; Robinson Scott, of the Irish Conference, and of John Allison, A.M., principal of the Ladies' Academy at Mount Allison, by each of whom deeply interesting reports of English gatherings addressed by them were given, created much enthusiasm. After the sum of two thousand five hundred dollars had been subscribed by the ministers present, the Conference resolved that a number of its members should accompany the president to Halifax to confer with friends in that city respecting arrangements for several meetings to be held there before the departure of Messrs. Thornton and Scott. The ministers of the Conference delegation were also authorized to associate with themselves such laymen as they could, the whole to constitute a committee to make immediate plans for central Jubilee gatherings in St. John, Fredericton, Charlottetown and St. John's, Newfoundland, to be held at the earliest possible date. At the same time a number of ministers and laymen from all parts of the Conference territory were named as a general committee of the "Auxiliary Jubilee Fund" of the Eastern British American Conference, of which the Hon. John H. Anderson and H. Pickard, D.D., were appointed the treasurers. Arrangements for meetings to be held in the various circuits of the several districts were left to the judgment of the financial meeting of each district. The occasion called forth grateful and devout acknowledgment of past blessings, of the sincerity of which gifts amounting to the sum of twelve thousand dollars afforded practical evidence.

Through the divine blessing upon efforts in various departments the territorial growth of the Conference became somewhat rapid, especially when a somewhat vigorous stimulus had been received from the Home Mission Society. At the organization of the Conference in 1855 the names of seventy circuits found a place on its official Minutes; in 1874, at the division of the Conference, Nova Scotia proper alone contained sixty-eight circuits and missions. At the same time fifty-five were reported from New Brunswick, and twelve, instead of the previous three, from Prince Edward Island. During the nineteen years the nine circuits of the Fredericton District had become nineteen, and the seven of the Sackville District had become twelve. Growth in the number of stations in Newfoundland had also been very rapid, the fourteen of 1855 having become thirty-seven in 1874, nineteen of which were under Home Mission auspices. New ground had been occupied in Placentia Bay, and devoted young men had been posted at various points of the coast between the older circuits and the Straits of Belle Isle.

Labrador, on the opposite side of the Straits, was one of the first points placed on the list of Home missions. Most of the settlers on the southern section of that neglected coast had been drawn thither by commercial interests from various parts of Newfoundland, but with these were others, who had been driven from various parts of the colony by failure and misfortune. A part of them had been favored with Christian teaching by the Wesleyan ministers stationed on the island, but in their later resort they were deprived of nearly every mark of Christianity, if not of civilization. Roughly estimated, the number of settlers and of others who remained to watch over fishing property during the winter was between three and four thousand; but in the summer these were joined by the crews and passengers of

more than three hundred over-crowded vessels of various sizes from the colony or elsewhere, making the total number of inhabitants, permanent and temporary, at that season, twenty thousand and more. "We came in contact," said a young preacher, who labored there fifteen years ago, "with men of all sorts and from all lands. During the summer we met with Methodist converts from Canada and two of Moody's New Zealand converts in an English vessel, while the writer, being a Welshman himself, had a real good time with a Welsh sailor, who sang a few Welsh hymns." Large numbers of Nova Scotian and American fishermen were also drawn to the same bleak coast by its extensive herring and salmon fisheries.

In care for these numerous strays and wayfarers Methodism had certainly shown no undue haste. Both Roman Catholic priests and Ritualistic clergymen had left more numerous footprints on that rude shore than her preachers had done, and in some cases had led families which had been cradled in Methodism away from the truth so necessary to their safety. Twice only, as far as is known, had any Methodist missionary found his way to that desolate yet sometimes busy shore during the long period after the abandonment in 1826 by George Ellidge of the mission to the Eskimos. This was when the minister at Harbor Grace visited a number of fishing posts in 1845, and when John S. Addy, of Brigus, followed him in the succeeding summer. It must not be supposed that all the pious fishermen who found their way thither had hidden their light under a bushel; many excellent men did what in them lay for the general benefit, but pressure of work on busy days and lack of stated services tested sorely and often sadly, the youth whose professed conversion during the previous winter had gladdened some Christian mother's heart. There was sad significance in a statement of a Newfoundland

Methodist, who said that "on some of the Newfoundland circuits after a revival it is found necessary to keep the new converts 'on trial' for at least one summer, to see if they survive the temptations of the Labrador fishing voyage." Of the spiritual loss befalling those who were not privileged to have any of the religious advantages enjoyed during the winter by many of the colonial fishermen, none could form an idea but those who subsequently carried the Gospel message from house to house, preaching it to groups as they found opportunity.

In accordance with a recommendation for the appointment to Carbonear of a second preacher, who should spend the summer months at Labrador, the English Committee in 1857 sent out James A. Duke, who had volunteered for Labrador service, but his late arrival prevented entrance upon his intended work during that season. A year later, John S. Peach spent several weeks on the coast; in 1859 Charles Comben willingly undertook similar service and in the short space of three months visited and preached at various places between Cape Ray and a distant point to the northward; and for a number of years, with an occasional intermission, the shore received visits from one or other of the ministers as long as he could be spared from some Newfoundland circuit; but such a mode of oversight was soon found to be unsatisfactory and inefficient, even when the visiting missionary was accompanied by an experienced pilot and conveyed by a whaleboat, in accordance with arrangements made in 1860. At length, in 1878, encouraged by a promise of three hundred dollars per year from the Methodist Sunday-school committee at St. John's towards the support of a married minister, the Newfoundland Conference sent John B. Bowell to Red Bay, where in 1862 a church had been built. Westward of Red Bay lay a coast line of more than fifty miles in length, including a

number of settlements inhabited by numerous permanent settlers and visited by a large transient class during the summer. The summer travelling northward involved a voyage of several hundreds of miles, with visits to hundreds of harbors and coves. A boat, provided by voluntary subscriptions, and equipped and manned by a grant from the General Board of Missions, greatly added to his opportunities as a missionary, and gave him accommodation in places where a shelter could not easily have been found on shore. Six years after the appointment of a minister to Red Bay, a second missionary, a young man, was sent to Hamilton Inlet, around which there was a large resident population of whites and half-breeds connected with the fisheries, or the trade in fur carried on by the Hudson Bay Company. For these isolated missions, with not a mile of road, and cut off from communication with the busy world for eight months of the year, the Newfoundland Conference has always found incumbents, of whose heroism and exposure even Canadian Methodists have only had mere glimpses.

A mission, deemed at the time one of the most important of the newer stations, was opened at St. Pierre in the autumn of 1873. That island, one of a small group distant about fifteen miles from the southern coast of Newfoundland, and owned by France, was inhabited chiefly by French Roman Catholics, but among them were a number of English and American settlers, who had long desired the services of a resident Protestant minister. In 1873, by arrangement with George S. Milligan, A.M., chairman of the St. John's District, Joseph Parkins, a Methodist minister who could preach in the French language, was sent thither. His congregation, which on Sunday evening filled a building fitted up as a temporary church, was composed of Presbyterians, Independents, a few Wesleyans, and a larger number of Episcopalians, in view of whose presence it had been

arranged that the Episcopal service should be read once on each Sunday. The earlier services were also attended by several French Protestants from the adjacent island of Miquelon, who invited the preacher to visit them also at an early date. A Sunday-school, in which for a time the minister and his wife had no helpers, was attended by nearly all the Protestant children of the place. In 1874 and 1875 the same minister was re-appointed, but soon after his return in the latter year he was informed by the committee controlling the building used for worship, that the Episcopalians, the most numerous section of the Protestant inhabitants, would require the room for services to be conducted by an Episcopal minister, obtained through the bishop of Newfoundland. As no suitable room was available for Methodist services, the Newfoundland Conference, after much deliberation and some criticism respecting the good faith of certain individuals, decided to suspend operations for the time being in a place in which they nevertheless felt that an important work remained to be done. Awaiting the arrival of a more auspicious period, the Conference placed some fourteen hundred dollars in contributions towards the erection of Methodist mission property at St. Pierre in the hands of the trustees of church property in St. John's, in whose possession it remains, subject to the call of the president of the Conference.

The pushing out of ecclesiastical pickets in various directions, involving promise of a belt of missions soon to be clasped about Newfoundland, was not witnessed with pleasure by all observers. Some who bore the name of Protestant could not look upon it with equanimity, and in occasional cases sought to strengthen a waning power by obtaining possession of resting places of the dead. At Greenspond, as described in a previous chapter, hostility reached a point so bitter as to prompt an attack upon a

young missionary, endangering his life and obliging him to return to England incapacitated for years for full ministerial service. Even the earlier aggressive steps were marked by the watchful eyes of the Roman Catholic hierarchy who, at that period, were being disquieted by the general reaction against the political power of Rome, the influence of which was reaching Newfoundland from other British American colonies. With the dismissal of the Kent ministry by Sir Alex. Bannerman, and the sanction of that act given by the people at the subsequent election in 1861, hostile feeling on the part of the Roman Catholic population became so intense as to lead to a succession of outrages against law and order in several quarters, and to a conflict at the capital with the troops, by a volley from whom three of the rioters were killed and many others were wounded. At Carbonear, after a desultory discharge of firearms by a Roman Catholic mob and a party of Protestants gathered for the defence of the stipendiary magistrate's residence and of the adjoining Methodist church, Christopher Lockhart, the Methodist pastor, was followed by a shower of stones as he entered the stipendiary's dwelling, and the magistrate himself, Israel McNeil, obnoxious to the Roman Catholics because a successor of an official of their own faith, was fired upon, a heavily wadded coat only saving him from serious consequences. This riot, quelled finally by a detachment of soldiers from Harbor Grace, taught the salutary lesson that Protestants would arm themselves in self-defence, and checked for a time the tendency to mixed marriages, by which many young Protestants had been alienated from the religion of their fathers. The intolerant spirit shown by Roman Catholics throughout the island, and the continued perversion of Protestant families on the long-neglected west coast, also served as a stimulus to the ministers and leading Methodist laity of the colony to push evangel-

istic effort more vigorously year by year. Of the effect of their efforts some idea may be obtained from the census returns of 1874, which, after an examination of the most complete character, against whose correctness the minute memoranda in the pockets of the Anglican and Roman Catholic clergy in certain districts encouraged no protest, revealed the startling fact that during the previous ten years the Methodist Church had added forty per cent. to its share of the population, and the Church of England had made a gain of twenty per cent, while Roman Catholicism had barely held its own, even though as late as in 1866 the further perversion of a number of Protestant families on the west shore had been reported by the chairman of the district.

For the filling of numerous vacancies in the list of ministers through superannuations, deaths, removals, and for the supply of the numerous new missions, a large number of recruits became necessary. Three of the elder men and several of the junior preachers fell in harness. William Smith and William Wilson, two of the seniors, so suddenly rested from their labors as to be unable to add in death anything to their long life-testimony. William Smith had been a theologian of unusual attainments, a preacher of much ability, a faithful pastor, and an earnest wrestler in prayer. A short illness in his home at St. Andrews, in 1863, was followed by removal in the "twinkling of an eye." William Wilson, whose life below ceased in 1869, had been a man of much general information, well-tested loyalty, and intelligent zeal. He had had a quick scent for heterodoxy, and a power to deal with certain forms of it which has not yet received proper recognition. As the sun of a September Sabbath evening was setting, he had dropped on his knees in his waggon when on his way from an appointment on the Point de Bute circuit, the

lines had fallen from his powerless fingers, and he had ceased "at once to work and live." The death of the third, the venerable but military-looking Richard Knight, was nearly as sudden. He had left home to attend a meeting of the Academic Board at Sackville, where removal from earth took place at the end of a week's illness. Just before he ceased to breathe, a friend, observing him to have been apparently absorbed in heavenly meditation, heard him say, "I see His glory! Hallelujah!" In all parts of the Conference he had rendered service unsurpassed by that of any of his fellow-laborers, and to every post of duty, whether as circuit preacher or Conference co-delegate, he had carried the same high principles of incorruptible integrity. Duty had been performed with the strictness of a soldier, yet with the spirit of a child; and pulpit services at three score and ten had suggested to his hearers no thought of the unwelcome "dead-line."

Several of the senior ministers who during the period had become supernumeraries had also, before its termination, entered upon the "rest that remaineth." Of the venerable James Horne, and others of the earlier preachers, mention has already been made. Arthur McNutt, in 1864, after five years of supernumerary life, had entered into rest. The record of his more active life had been sustained to the end by his abiding interest in his brethren and in the success of their work. Throughout a short but painful illness peace had abounded, and the consolations of the Gospel he had faithfully preached had steadily sustained him. Shortly before death he had remarked to a friend who had been looking out at the evening sky, "The Star of Bethlehem shines brightly upon me." John Brownell, who died during the same year, had reluctantly retired in 1869. His qualifications for his work had been of a high order. In pulpit and pastoral labors he had been a pattern of excel-

lence, and in various circuits his effective teaching had been gratefully acknowledged. On Easter Sunday, as the sun was rising, a six months' painful illness reached its limit, and he entered within the veil. In 1865, after superannuation for one year only, William Smithson had ended a career marked by great singleness of purpose and unwearied zeal. He had been stationed at Portland, St. John, at the time of the cholera visitation in 1834. By a remarkable coincidence, when the cholera again raged in St. John, twenty years later, he had held the same appointment, and without intermission, by day and by night, he had "braved the pestilence and tracked the plague-stricken city, whenever and wherever duty called him, to the houses of the rich or the poor, of the people of his own charge or of those of strangers." At the close of a prayer-meeting in Fredericton paralysis had attacked him, rendering him speechless; and on the following morning he had quietly fallen asleep in Jesus. To William Cardy, whom his brethren, in their latest tribute, termed a "saintly man," the call to enter rest had come in 1871 at Chicago, where his last years had been spent. Fifteen years of West India mission work had, in all probability, shortened his term of labor and caused the distressing malady of his last few years. He was followed in three months by John Snowball, for eight years a retired minister at Sackville. This venerable man had been known in his more vigorous days as zealous and painstaking in the performance of duty, and watchful over every department of work. True to his conclusion that "debts on circuit property are like sin on the soul—a constant and painful pressure," he had been unusually successful in the removal of such burdens, but in direct evangelistic effort had also been much honored. During his illness, which terminated very suddenly, he was blessed with the peace of God, and his spiritual horizon was unclouded by

doubt. The next to reach the "better world" had been the aged William Temple, to whose relief the angel of death had come, as to a wearied child, in 1873. He had occupied in the Maritime Provinces some of the most important positions at the disposal of the Missionary Committee or of his brethren. For a time after his retirement in 1859, he had been able to assist his brethren, but through the death of Mrs. Temple, in 1861, he had received a severe mental shock. When, however, the most familiar faces had become strange to him, and subjects of former great earthly interest had faded from his memory, the name of the Lord Jesus had maintained its early charm and had called forth fervent ejaculations of thanksgiving and recommendations of redeeming love. After months of feebleness, Thomas Smith had also rested from his labors. He had been a good man, whose highest aim was to preach Christ Jesus the Lord. For a few days only he stood at the brink of the river, which he entered with assurances to friends of heavenly guidance and of an outlook on glory beyond. On the roll of the "dead in Christ" at this period, had also been placed the names of others, whose fall in the prime of life was as "when a standard-bearer fainteth." In the list of such were Robert Ainslie Chesley, Robert E. Crane, William C. McKinnon, Samuel Avery, Alfred W. Turner, Thomas Gaetz, and several others, who had scarcely entered fully upon their ministry.

For the supply of the places of these, and of other ministers who were returning to England, or removing to Canada and the United States, the number of candidates offering their services from Provincial circuits was utterly insufficient. After the organization of the Eastern British American Conference, few young men were sent out by the Missionary Committee, and those despatched were understood, with rare exceptions, to be intended for service in

Newfoundland and Bermuda, which islands were regarded, from their isolated position, as having a special claim upon the Committee's efforts. It was fortunate, under such circumstances, that the well-filled ranks of British Methodism left a good number of intelligent young men of the denomination free to seek abroad a sphere of service in the work whereunto they believed themselves called. Previous to 1870 a few of these had heard of the lack of men and had crossed the ocean, but during that year several landed at Halifax, who in the succeeding years of the period were joined by others in increasing numbers. Prior to the union with the Canadian Conference not less than sixty young men had been accepted as candidates, forty of whom are yet valued ministers in Canadian Methodism, three or more having returned to England, ten having gone to the United States, and four having died in the Lord.[1]

For their services as agents in treating with these young men the Conference was indebted to several English ministers—Dr. George Scott in particular—and to several Provincial ministers who were visiting England, but by none was grateful praise so much merited as by Joseph Laurence, Esq., an English Methodist layman, of East Keswick, Wetherby, Yorkshire. Though he had never seen the British American Provinces, he entered with ardor into the effort to secure candidates for the ministry of Methodism there, and in some cases, at no personal gain, he gave young men of limited means and education advantages at his academy which they could not otherwise have obtained. In the evangelization of Newfoundland he was especially interested, and one of the latest questions of an intensely

[1] In 1874, when the supply of various posts in Newfoundland by young English preachers had put an end to the perversion of Methodist families, a leading Episcopal minister in the colony was asked why a similar effort was not used to meet the more successful efforts of Roman Catholicism among Church of England families. The minister replied that they were unable to get the men.

painful and fatal illness had reference to the arrival of the mail from that colony; it seemed therefore most befitting that a part of the service at his grave, in October, 1886, should be conducted, as it was, by the ex-president of the Newfoundland Conference, then visiting England, to whom it was a privilege to be able to pay the only tribute then possible to one with whose name he had for years been familiar, with whom he had had a long and intimate correspondence, and in whose letters he had marked a "simplicity, a saintliness, and a self-forgetfulness well nigh apostolic." It seemed no less befitting that a much esteemed minister from Nova Scotia, one who had left England for the Maritime Provinces during the period under review, should have the opportunity, highly prized by him, of taking part, in 1890, in the laying of the foundation stones of a Lawrence Memorial chapel at East Keswick.

The numerical growth of the membership, previous to 1871, was not very rapid. At that date the number of members reported from Newfoundland had not advanced five hundred beyond the returns of 1855; the total increase throughout the Conference territory up to the first-named year was about two thousand two hundred and fifty. A part of the period had been marked by serious business depression in Newfoundland, and it is not improbable that both in that colony and in the main-land provinces the establishment of an important fund maintained by a direct tax on circuits, in strict proportion to the number of members reported, had led to a close paring of returns, through which the actual influence of evangelistic effort was rather disguised than over-estimated. The figures quoted cannot, however, be accepted as a thoroughly correct estimate of the results of years of earnest labor and of a generous outlay of funds. The effort of Provincial Gospel laborers has

for more than a half-century entered largely into the upbuilding of congregations in the New England States and in New York, and to a smaller extent in other parts of the American Republic ; and during that period has given the first impulse in the direction of the pulpit to a number of young men now holding prominent and useful places among the ministers of the American Methodist Church. More than twenty years have passed since a Methodist minister from Nova Scotia worshipped in a Methodist church in Boston where a large majority of the members was composed of persons who had removed from the southern coast of his native province. The same minister has more than once in subsequent years grown sad at heart as convert after convert, gathered in during some special season of grace, has gone from his sight, bearing an introduction to some unknown pastor and congregation in the neighboring country ; and through similar experiences scores of his brethren have been prepared to sympathize with him. Subsequent to 1871, happily, the Provincial workers in general seemed to receive a new impulse. In Newfoundland alone the accessions for the two years 1873-74 were beyond thirteen hundred, and the total increase throughout the Conference in the latter of these years, in spite of the continued determination of Provincial youth towards the republic, was sixteen hundred, with a large number of persons on trial for membership. The total number of fully recognized members in the Eastern Conference at the time of union with the Canadian Conference was seventeen thousand five hundred and eighty, an increase of nearly four thousand six hundred and fifty during the nineteen years of the existence of the Conference. In 1874 there were also nearly three thousand four hundred persons on probation for membership.

At an early period in the history of the Eastern British

American Conference an earnest effort was put forth to secure a more thorough literary and theological training for candidates for the ministry. In this movement none were more deeply interested than those venerable men whose own opportunities in relation to classical and sacred literature had been seriously limited by early and imperative demands upon them for exhaustive Christian labor. This more thorough intellectual training of young men designed to occupy the pulpits of the denomination was one of the objects at which the Conference aimed when, in 1857, it requested the board of trustees at Sackville to take into consideration the measures necessary for the establishment of a college proper. In April, 1858, a charter for such a college at Mount Allison was granted by the New Brunswick legislature. At the ensuing Conference a resolution was passed expressive of pleasure at the prospect of the accomplishment of an object so important to the welfare of the young men of Methodism in general, and of cordial sanction to a proposal to obtain college scholarship subscriptions. The members of the Conference also resolved to raise a fund for the promotion of suitable educational training for candidates for the ministry, the occupant of the theological chair to be the nominee of the Conference, and candidates designated by that body from year to year to be entitled to certain advantages in instruction. The general business depression of the period led to some postponement of the attempt to establish the college, but the Conference, in 1859, deemed it imperative that immediate provision should be made for the organization of the theological department. An endowment fund for the maintenance of the "Charles F. Allison Professorship" having received during that year encouraging promises from several districts, Samuel Avery, a young minister, was sent out in 1860 to prosecute a more thorough canvass, and the superin-

tendent of the Sackville circuit, Charles Dewolf, A.M., was asked to take the oversight of such candidates for the ministry as were then pursuing their studies at the academy. A year later that minister was appointed theological professor, and all student probationers were placed under his government. A committee was also appointed for the arrangement of a suitable course of study for young men under theological training and probationers on circuits, upon which should be based all examinations at the annual district meetings. At this session of 1861, the Conference also gave full sanction to a proposition of the Mount Allison trustees, having reference to the establishment in New Brunswick of a "proper Provincial University, distinct from all teaching associations, upon the plan, essentially, of the London University in England, and the Queen's University in Ireland," and at the same time it appointed several of its leading officers to act with the executive committee of the academy in bringing a proposition to this effect under the notice and consideration of the government and legislature of New Brunswick.

Effort in that direction having availed nothing, the trustees, in 1862, effected the full college organization at Mount Allison, with the Rev. Humphrey Pickard, D.D., president, and Thomas Pickard, Esq., A.M., the Rev. John Allison, A.M., David Allison, Esq., A.M., the Rev. George S. Milligan, A.M., and James R. Inch, Esq., members of the faculty. In January, 1863, a collegiate hall, built almost wholly by contributions obtained at Sackville and supplemented by the Charles F. Allison bequest of one thousand dollars, was formally set apart for educational uses. On the close of the term, Howard Sprague and Josiah Wood, both of whom had been pursuing the college course of study in the academy, were admitted to the bachelor's degree.

By the members of the Conference of 1864 unequivocal expression was given to their strong dissatisfaction with the action of the legislature of Nova Scotia in relation to Dalhousie College. That action, they asserted, had made "that college professedly Provincial, wholly denominational, giving its emoluments to one body of Christians, thereby enlarging greatly the educational influence of the denomination by the prestige of its provincial position, and also inflicting a grave injustice upon the other Churches of the province." They also took exception to the "course pursued by the governors of Dalhousie College, in initiating and perfecting the scheme for the resuscitation of the college by consulting the views and wishes of the Presbyterian Church courts and those only;" as well as to that of the legislature, because of its "tendency to unsettle the principle of denominational colleges, long since affirmed by the people and legislature of Nova Scotia, and in the faith of which some of the existing and denominational institutions had been built up and heavy expenditure incurred, involving responsibilities which effectually precluded all possibility of acceding to the terms offered by the present Dalhousie Act." These statements, with others similar in tenor, were embodied in a protest forwarded by the Conference to the Nova Scotia legislature. Other denominations took similar action, in consequence of which, after a time, grants were given for a period to the several denominational colleges by the legislature, which, however, left the one favored body the sole possessors of property owing its origin and maintenance to moneys upon which all had an equitable claim.

In 1869 Dr. Pickard resigned his position as president at Mount Allison. For the twenty-seven years of his connection with the institutions he had stood at the head of the whole, except when for seven years John Allison, M.A., had had charge of the Ladies' academy. At the retire-

ment of that principal he had resumed the charge of the academy, with James R. Inch, B.A., the present highly successful head of Mount Allison University, as vice-principal. On his resignation, he welcomed as his successor in the college and the boys' academy David Allison, A.M., previously professor of classics, whose high record as an educationist during a nine years' management at Mount Allison prepared the way for his transfer to his present position of superintendent of education in Nova Scotia. In 1872 the governors of Mount Allison gave to ladies permission to take collegiate degrees, thus imitating, after an interval of thirty-one years, the example of Oberlin, where in 1841 a new chapter in the history of woman in America was begun, by the graduation of three women from the classical course. The cessation in 1872 of the New Brunswick annual grant of $2,400 in aid of the institutions caused the board of management again to avail themselves of Dr. Pickard's services. Having concluded an endowment of at least sixty thousand dollars to be indispensable to the administration of the several departments in accordance with their previous progressive policy, they asked for his re-appointment as agent. A promise of twelve thousand dollars from the preachers of the Conference having prepared his way, he entered upon the pursuit of a task, which in 1876 had resulted in a productive endowment of fifty-five thousand dollars.[1] In 1870 Dr. Dewolf retired from the

[1] In the course of a recent address, Dr. Inch, President of Mount Allison University, stated that during the forty-seven years of the existence of the Mount Allison Institutions about five thousand students had attended them for a longer or shorter period, and that of this number about fifteen hundred had been ladies. Not less than two hundred ministers of the Gospel had been educated in whole or in part at Mount Allison, some of whom are connected with other Churches in the United States and elsewhere. In the foreign missionary field in South America, in India and in Japan, Mount Allison students of both sexes are among the most successful missionaries and teachers. A reference to the prominence of other students in business and professional life will have been found on a previous page.

theological chair, Charles Stewart, D.D., becoming his successor. Of the Ladies' academy, James R. Inch, B.A., appointed principal in 1869, remained in charge until summoned in 1878 to the higher post of president of the college: from the management of the other academy, Cranswick Jost, M.A., retired in 1870, to be succeeded as vice-principal by John Burwash, M.A., at the same time professor of natural science at the college.

During the existence of the Conference of Eastern British America the operations of the Book-room were greatly extended. In 1856 the Conference gave it the advantage of the business skill and experience of Charles Churchill, who in 1860 also took the post of editor of the *Wesleyan*, then vacated by Matthew H. Richey, Esq. On Charles Churchill's return to England, in 1862, John McMurray was elected his successor. In 1869, Humphrey Pickard, D.D., on retiring from his long service at the Sackville educational institutions, became book-steward and editor, permission having been given him to avail himself of the assistance, in the editorial columns, of the able and practised pen of James R. Narraway, of St. John. Under the active management of Alexander W. Nicolson, chosen for the post in 1873, the growing establishment was removed from the dingy premises on Argyle-street to a more satisfactory position on Granville-street. This department of Conference work, though placed in charge of a succession of the ablest financiers of the Conference, failed to attain the success which some had anticipated, and yet proved a great benefit to the Church through its diffusion of denominational and general religious literature. In view of the too frequent delay in payment of accounts, the apathy of ministers whose individual interest in the success of the concern seemed in many cases to be wholly forgotten, and the immense amount of almost inevitable arrearages on the

Wesleyan, in addition to the ordinary limitations of an establishment of the kind, and in the absence of any very extensive local patronage, a much greater degree of success from a purely financial standpoint could scarcely have been expected.

A few years after the organization of the Eastern Conference whispers were heard respecting the wider union which had been a day-dream of Missionary Secretaries for more than a quarter of a century. Several delegations of leading men had passed between the Canadian and Eastern British American Conferences before any public reference to the subject was heard in the Lower Provinces. In the Canadian Conference it had been discussed and dismissed because of the reluctance of the ministers to be divided into three annual Conferences. A delegation from the Canadian Conference, consisting of Wellington Jeffers, D.D., and Richard Jones, first addressed their Eastern brethren on the question at the Conference held in 1866 in St. John. These ministers "had been deputed," said the Eastern brethren in their "Pastoral Address," "to ascertain the mind of the Conference in reference to, and to institute any such, incipient measures as may be deemed most desirable for a closer union of the two Conferences in one vast connexional Church, including the whole of British American territory." In response, the ministers of the Eastern Conference requested Drs. Richey and Pickard to attend the Canadian Conference of the following year, for the purpose of "reciprocating the assurance given by our Canadian brethren of 'warm emotions of common brotherhood,' to acknowledge their courtesy in inviting our attention to the proposed 'organization of one consolidated Wesleyan Church throughout the entire of British North America,' and to assure them that a suitable plan for the accomplishment of what seems to us so desirable an object, shall,

whenever submitted to us, receive our best consideration." No immediate result attended the visit in 1867 of the Eastern delegation. Respecting it, Dr. Anson Green has said, in his "Life and Times": "I had the pleasure of introducing to the Conference our old friend, Dr. Richey, who, with Dr. Pickard, came urging a union between their Conference and ours. This would involve a division of our body; and though discussed freely, the measure failed." In the address of that year to the British Conference, after a reference to the visit from Canada of Dr. Lachlin Taylor and William Stephenson, who were merely authorized to convey friendly greetings, the members of the Conference said: "We can but hope their intercourse with us will contribute to the early consummation of that closer union which, owing to circumstances, must, we regret to say, be for the present delayed." The appointment to the chair of both Conferences in 1868 of William Morley Punshon, M.A., had, there can be no doubt, an influence favorable to the proposed union. "We cannot but feel," said the ministers of the younger Conference in their address to their Canadian brethren, after mention of the harmony and hallowed interest of the session, "that under the same presidency we are linked into closer union."

In 1871, four years after the political confederation of several of the British North American colonies had been accomplished, negotiations for a union of the Methodist Churches in all the provinces were resumed. The bitterness with which the measures used for the promotion of political union were received by a large section of the people of the Maritime Provinces had in some degree subsided; and the objection of the members of the Canadian Conference to a division of their body had been dissipated by the imperative necessity for their separation into two or more sections. Meanwhile, the Western advocates of union had

been entertaining thoughts of a more comprehensive scheme. "You have, no doubt," said the Canadian ministers, in an address brought to the East by Dr. S. D. Rice, as a delegate, "watched with great interest the initiatory steps which have been taken toward a union of the different Methodist bodies in Ontario and Quebec; and we hope the day is not far distant when, upon a basis broad and strong, that union may be consummated. And while, by the aid of Confederation, the ministers and people embraced within the boundaries of your Conference are now subjects with us of one Dominion, we confidently look forward to the time when, beneath the flag of that Dominion, there will be but one mighty Methodist organization, with the voice of praise and prayer, and the proclamation of a free and full salvation by a living ministry, reaching from the shores of the Atlantic to the shores of the Pacific Ocean; and we have great pleasure in informing you of the appointment of a committee to confer with a deputation from your Conference, with the view of accomplishing so desirable an object." This message secured a hearty response, the appointment of a committee to confer with the members representative of the Canadian Conference, and a promise of prayerful consideration of any detailed plan for the accomplishment of an object so grand in purpose. By the Conference of 1872, after the members had listened to eloquent and able addresses from Drs. Punshon and Ephraim Evans, a committee was appointed with the more definite aim of acting with a similar committee of the Canadian Conference in the preparation of a plan of federal union, and in the drafting of a constitution for a United Church, to be submitted to the Conferences at their next annual session. H. Pickard, D.D., D. D. Currie, Charles Stewart, D.D., Henry Pope, jun., James Taylor, John McMurray, Stephen F. Huestis, and Alexander W. Nicolson,

were elected by ballot as members of the Eastern committee. At a meeting held in Montreal in October, at which the members of the Canadian and Eastern British American committees were present, a draft of a constitution was prepared, to be printed in the annual Minutes of 1873, and to be submitted to the March quarterly meeting of all the circuits, in the event of its having received the approval of the British Conference.

The twentieth and final annual session of the Conference of Eastern British America was commenced at Charlottetown, on Thursday, June 25th, and closed on Friday, July 3rd. It took place under pleasant auspices, though over the assembled ministers occasional shadows passed, as the discussion of common interests called forth necessary reference to coming separation. The appeal to the quarterly meetings in relation to the proposed union had been answered by an almost unanimous vote in favor of that measure; a visit of Drs. Pickard and Stewart to the British Conference for consultation respecting matters of financial importance had proved highly satisfactory; and returns of very numerous additions to the membership throughout the bounds of the Conference had awakened a spirit of devout gratitude.

The cordial concurrence of the British Conference in the plan for a United Methodist Church which should span the continent from ocean to ocean gave much satisfaction. That Conference in 1873 gave to a large and influential committee the consideration of the subjects brought to their notice by Messrs Pickard and Stewart and the Canadian Conference delegates and adopted with entire unanimity the report of that committee, advising removal of the terms of affiliation, approval of such plans for the government of the new Conference as its members should see fit to arrange, and the transfer to it of all trust property in their keeping; and combining with this

an expression of warmest wishes for the true prosperity of the new Conference. A further practical proof of unchanged interest was the cheerful consent to assist for some time the missions in Newfoundland, Bermuda and Labrador. To the verbal acknowledgment of the great obligation of the Methodists of the Maritime Provinces to British Methodism for more than a half-century, made by Dr. Pickard from the platform of the British American Conference in 1873, the Eastern British American Conference of the following year added unanimous resolutions expressive of sincere gratitude and continued interest. A final reference to the movement may be quoted from the General Report of the Wesleyan Missionary Society for 1874. "Arrangements have been completed," it was then stated, "for the financial and ecclesiastical independence of the Wesleyan Methodist Church of Canada. It has been agreed on our part to defray for the present certain expenses connected with the missions in Newfoundland and the Bermudas. With this exception all payments from the Society's funds on account of the British Dominions in North America will cease; and the widely-extended missions to the native Indians, and to the immigrant settlers throughout those vast regions, will be carried on by the Canadian Methodist Church exclusively. These arrangements have been effected in a spirit of perfect harmony; and the Parent Society, looking at the wonderful growth and development of this her giant child of the West, invoking the Lord's continued smile and blessing upon Canadian Methodism, may well thank God and take courage."

Upon some other hand must devolve the task of tracing the history of the three sections into which the Eastern British American Conference, at the union of 1874, was divided. That union was not final. When on the morning of September 16th, 1874, His Honor Lemuel Allan

Wilmot, of New Brunswick, as temporary chairman, called the delegates to order, the ministers and laymen over whom he presided were representative only of the former Wesleyan Methodist Conference of Canada and Eastern British America, and of the former New Connexion Methodist Church in Canada.

The hope of 1871 received its realization in 1883. On September 5th of that year representatives of the Methodist Church of Canada, the Episcopal Methodist Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada, met at Belleville, Ontario, to merge their previously divided interests, and to prepare to go forth with the united front of one consolidated, influential and aggressive Church, the largest in the great Canadian Dominion, with the noble aim of spreading Scriptural holiness throughout a vast territory, and with the high honor of having vanquished obstacles to a general union for the pursuit of that grandest human purpose which Methodists in other lands have hitherto deemed insurmountable.

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